9:19:

THE DOCTRINE OF THE SABBATH:

Wherein the first Institution of the weekly Sabbath, with the time thereof, the nature of the Law binding man to keepe it, the true grounds, and necessity of the first institution, and of the observation of it, on the severall day in the Old Testament, and also of the removing of it to the first day under the Gospell, are laid open and proved out of the Holy Scriptures.

ALSO

Besides the speciall duties necessarily required for the due Sanctification thereof, these two profitable points are proved by demonstrations out of Gods word.

First, that the Lord Christ, God & Man, is the Lord of the Sabbath, on whom the Sabbath was first founded, and by whom it was changed from the last to the first day of the weeke; & is on that day vnchangeably to be kept by all true Christians, vntill they come to the eternall rest in heaven, after the generall resurection.

2. That the faithful vnder the Gospel are as necessarily bound to keep the weekly Sabbath of the Lords day, by vertue of the fourth Commandement, as the Fathers vnder the law were bound to keep the seventh day.

Delivered

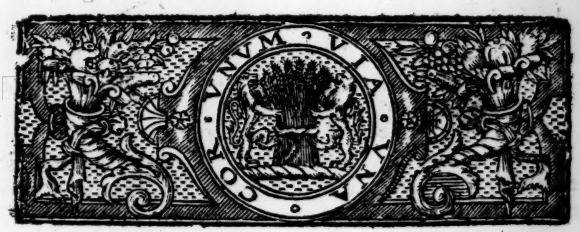
IN DIVERS SERMONS BY GEORGE WALKER
B. of Divinity and Pastor of St. John Evangelists Church in LONDON.

LEVIT. 19.30.
Ye shall keepe my Sabbaths, and reverence my Sanctuary: I am the Lord.

Printed at Amsterdam, in the yeare 1639.

To the Christian Reader.

THe Author of this Treatise being much importuned, to publish his Sermons concerning the Sabbath (preached in his owne Parish Church to his own Flocke) not onely by divers his Christian Hearers; but also others both Preachers and godly people, who had heard by report the manner of his large handling & expounding of this text, did yeeld at length to their requests, and composed this Treatise, which containes in it the summe and substance of the matter more largely delivered. The Coppie whereof written with his owne hand, he gave to be imparted from hand to hand, and transcribed by such as did desire to make vse of it, for their owne satisfaction, and instruction of their owne private Families and Christian friends. which comming to my hand, I thought fitt to publish and impart it to the English Churches in these Countries on this other side of the seas; being credibly informed, that the Author is not vnwilling to submitt his Doctrine to the judgement of the true Reformed Churches of Christ, according to the saying of the holy Apostle, 1. Cor. 14. 32. The spirits of the Prophets are subject to the Prophets. Let those things which herein seem most of all to savour of novelty, be read without prejudice and sinister affection, & weighed by the Shekel of the Sanctuary, & I doubt not but such as are judicious, will finde them to be auntient truths, like pure gold newly brought to light out of the old treasure of the sacred Scriptures, in which many profitable truths fitt for these last times remaine yet to be more clearly revealed. Which God will vndoubtedly bring to light, by such as digge deeper in those mynes then others formerly have done, and labour to draw still more waters of comfort out of those wells of Salvation. To that God onely immortall, and infinite in goodnesse and wisdome, and to the word of his grace I commend you. which is able to build you vp, and to give you an inheritance among all them that are sanctified.



THE DOCTRINE OF THE SABBATH.

Gen.2.2.3. And on the seventh day God ended his worke which he had made, and he rested the seventh day from all his work which he had made. 3. And God blessed the seventh day, and sanctified it, because in it he had rested from all his worke which God created and made.

CHAP. I.

IN the unfolding of this Text, and handling of this maine and necessary point, I will observe the Method and order which is most agreeable to the order of the words.

First, from these words, (*And on the seventh day*) I will observe, and declare the time of the Institution of the weekly Sabbath, even the very day wherein the first occasion was given for the sanctification of it, and God did first sanctifie it, and commanded that it should be kept holy.

Secondly, I will shew the true ground & occasion of the institution of it, laid downe in the next words: *God ended his worke which he had made, and hee rested the seventh day from all his worke which he had made, and God blessed the seventh day.*

Thirdly, I will declare what is the blessing, and sanctifying of the se-

ſeventh day, where *I* ſhall haue occaſion to ſpeake of the Law and Commandement by which God ſeperated it from other naturall dayes, to holy Heauenly and ſupernaturall vſes. And of the dueties which that Law requiers at the hands of all Gods people in all ages to the end of the world, of the moſt bleſſed day of all the ſeaven in every weeke, euen the weekly Sabbath day. Vnder theſe heades divers ſubordinate poynts will offer themſelues to be handled, and divers neceſſary quæſtions will come to be anſwered and explayned.

Firſt, concerning the time of the inſtitution, there are ſeverall opinions among learned Writers of former and latter times.

Firſt, ſome Heathen writers, as *Iuſtine & Tacitus*, with others, haue groſſely and abſurdly erred, as in the time, ſo alſo in the Authour and in the occaſion of the inſtitution, though they had perhaps read the writings of *Moſes*; yet it ſeemes they beleeved him not concerning the firſt inſtitution of it by God; but finding the firſt expreſſe Law, coucerning the keeping of the Sabbath given by *Moſes* at mount *Sina*, written in tables of ſtone, and afterwards recorded in the Bookes of Moſes; they make Moſes the firſt Author of the *Sabbath*, and that upon this occaſion. Becauſe wandring with the Iſraelites out of Egypt in the wilderneſſe, and finding no ſuſtenance, but being forced to faſt ſix dayes, at length comming to mount *Sina* with the people, there found meate, and reſted, and upon this occaſion did appoint it to be kept weekly for a *Sabbath* or day of reſt.

But all true Chriſtians, who beleue the Scriptures to be the ſacred infallible word of God, being thereby better inſtructed, doe with one conſent hold, confeſſe and conſtantly teach, that God the Lord Iehovah, the only true God, is the Author and Ordainer of the Sabbath, and that he firſt ordained it upon the ground and occaſion mentioned in this Text, and expreſſed in the words of the Law. But yet in the time they much differ among themſelues; Some in the time of the firſt inſtitution concurre with the infidell Hethens before mentioned; though they differ much concerning the Author and the occaſion. For they hold that the Sabbath was neither commanded by God, nor knowne to the Fathers and Patriarkes, nor obſerued by any before the comming of Iſraell with Moſes to Mount Sina, and that the firſt inſtitution of it was in the fourth Commandement given by God among the ten from Mount Sina, both by word of mouth, in the audience of all Iſrael, and alſo in Tables of ſtone written with his owne finger,

Iuſtin

Iuſtine Martyr, Tertullian, Irenæus, and others of the Auncient, ſeeme to haue given the occaſion of this opinion, where they make it a queſtion, whether *Adam, Abell, Noah, Abraham, Melchizedeck*, or any of the Fathers kept the ſeventh day for the Sabbath, and affirme that Abraham beleeved and was juſtified, and called the friend of God without Circumciſion or obſervation of the Sabbath; For from their words, which are both doubtfull, ſome late writters, both the Papiſts and Proteſtants, doe goe about to prove that the Sabbath was not inſtituted by God until the giving of the Law by Moſes on Mount SINAI.

*Iuſtin. Dialog: cū Tryphone. Tertull: adverſus Iudæos Irenæus lib. 4. c. 30 * Toſtatus Pererius Gomarus.*

And although the words of this Text, written by Moſes, doe here plainly affirme the contrarie, and tel us that on the ſeventh day God ended his worke, reſted and ſanctified the ſeventh day. Yet thus they wrangle & wreſt the text by a Childiſh forged ſence & meaning.

Firſt, they grant the firſt words, that on the ſeventh day God ended his worke, and reſted. But they deny that he bleſſed and ſanctified the Sabbath on the ſame day, they ſay that here by waie of Anticipation, Moſes mentions the bleſſing & ſanctifying of the Sabbath, not as a thing at this time done, but as a thing which was firſt done in the giving of the Law on Mount Sina, many ages after, and that upon this ground which is here mentioned, to witt: his ending of his worke, and reſting on the firſt ſeventh day of the World.

And here Moſes his purpoſe was, to ſhew not the time but the equity of the Inſtitution, not the beginning but the ground of that Sabbath. The Paraphraſe of the Text in their ſence was thus. And on the ſeventh day God ended his worke, and reſted, and upon this grounde he many ages after at *Mount Sina* inſtituted the ſeventh day to be kept by Iſrael for a holy Sabbath of reſt. But though ſome men of learning, and divers out of affected errour and malice ſtand for this opinion; yet indeed there is no groud for it in the Scriptures, but many plaine proofes to the contrarie. Firſt this Text (if we take the words as they runne) hewes moſt manifeſtly, that on the ſeventh day, even the next after the ſixe daies of the Creation, God ended or perfected his worke, and on that day he reſted and alſo bleſſed and ſanctified it to be his Sabbath. Secondly, there is noe colour of reaſon for any man to thinke, that God ſhould laie the ground and foundation of the Sabbath on the firſt ſeventh day of the world, and

ſuffer it to lye voyde, and of no uſe, and never goe about to build on it, till ſo many ages after, God cannot endure to doe any thing in vaine, nor to ſuffer any thing to lye voide, and to be of no vſe, which of it ſelfe is very vſefull. Surely as he loued & choſe all the holy fathers from the begining, & promiſd to them the eternall reſt in Heav: which they looked for, & ſought in the everlaſting citty, which hath ſure foundations, and in the Country aboue in the world to come. So he kept not back from them the outward ſigne, ſeale, and pledge therof, his holy Sabb: wch was both a motiue to make them bend their whole courſe towards that reſt, & a meanes to further them in their way & jorney to it alſo.

Heb. 11. 10. 16.

Thirdly, the Lords owne words which he ſpake from Mount *Sina* in the Commaundement of the *Sabbath*, are moſt cleare, and doe ſhew that God bleſſed and ſanctified the Sabbath in the begining, on the firſt ſeventh day wherin he ended his worke and reſted. For he doth not ſay. I the Lord reſted on the ſeventh day from the works of creatiõ, and therefore I now bleſſe and ſanctifie every ſeventh day of everie weeke hereafter. But the Lord reſted the ſeventh day wherefore the Lord bleſſed the Sabbath, and ſanctified it, that is: then of old in the beginning when he reſted, he bleſſed and ſanctified it.

Fourthly, the Sabbath day was kept & obſerved by the Jſraelites a. Moneth before they came to Mount *Sina*, *Exod.* 16. 25. 26. And Moſes and the people knew that the ſeventh day after that God began to Rayne Mannah from heaven for to be their bread, was the Lords Sabbath, as his words doe plainely ſhew, and that the Lord before that time had by his word appointed it to bee the reſt of the holy *Sabbath*. *Verſe.* 23. And the wordes of the Lord to Moſes, when ſome of the people went out on the ſeventh day to gather Manna, doe plainly ſhew, that God had before that time given them commandements and lawes concerning the reſt of the ſeventh day. For in the 28. *Verſe* He ſaith. *How long will yee refuſe to keepe my Commandements and Lawes?* Intimating that their going out on the ſeventh day was a refuſing to keepe his Lawes, which of old hee had given, and before this had revealed to them. For otherwiſe they could not be laid to tranſgreſſe: Lawes cannot bee refuſed to bee kept before they bee given: Wherefore it is a vaine pretence and ſhift, which ſome uſe to decline this Argument: viz. That the ceaſing of the Manna on the ſeventh day, and Moſes his admoniſhing of the people to reſt that daie was but a præludium of the fourth Commandement, and a preparati-

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tion to Gods promulgation of it: For the words of the Text shew most plainly, that the intermission of Manna was an evidence of the Sabbath already sanctified by the commaundement of God: the resting of the Israelites was observing and obeying of the Law already given, and the going out of some to gather Manna on the seventh day, was refusing to keepe Gods lawe given in the first institution.

Now, for *Justine Martyr*, *Tertullian*, *Irenæus*, their words doe not prove any thing for the maintaining of this opinion, *Tertullian*, denyes onely the perpetuall morallity of the Law, concerning the Iewish Sabbath, and calls into Question, not the institution of it in the beginning, but the observation of it by the first Fathers and Patriarches. *Iustine Martyr*, and *Irenæus* say, that Abraham was justified without Circumcision and observation of Sabbaths, that is: of Ceremoniall Sabbaths commanded by God in the Ceremoniall lawes given by Moses, not without observation of the weekly Sabbath, as the word, *Zabbaton*, of the plurall Number which they vse, doeth clearely declare: That the weekly Sabbath was instituted from the begining, the best learned of the Fathers affirme, as *Origen*, *Hierom*, *Austien*, and others. And although the Scriptures which briefly runne ouer the lives and acts of the Fathers, make noe expresse mention of their obseruation of the weekely Sabbath: Yet wee haue divers places which minister very probable Arguments for this purpose, In *Genesis*, *Cap.* 4. 3. It is said, that at the end of daies, *Caine* brought his offering to the Lord, that is on the Sabbath, which was the end of the weeke and the last of the dayes. The Hebrew words are מִקֵּץ יָמִים and signifie at the end of dayes, and howsoever they are taken to signifie in processe of time, by some Learned Translaters: Yet in noe other place of Scripture do I finde, that they signifie any other end of daies but of a certayne sett Number of daies, either of thirty, or forty or of many dayes: Or the daies of a whole yeare: As 2 *Sam.* 14. 26, Where it is said at the end of daies, according to dayes, that is of every yeare Absalom polled his head. And 1 *King.* 17. 7. At the end of dayes, that is of a yeare as *Tremellius* translates the words) the brooke dried vp. Now I see no reason why wee should vnderstand by the end of daies; the end of the yeare, that Caine and Abell did onely at the end of the yeare offer to God, or after a long time, but that on every seventh day of the weeke, which is the weekely sabbath, they sacrificed to God, vndoubtedly their Father Adam who taught them to sacrifice (which Worshippe God.

Origin.

Hierom Trac. in 2 Gen.

Aust: in Psal. 80.

God first instituted on the seventh day) he also taught them the day of Gods holy worship even the Sabbath which God had sanctified, and and this was the end of the dayes of the weeke.

Also in the same fourth of *Genesis* in the last verse, it is said, that when Seths Children began to increase, that then men began to call on the name of the Lord; that is as learned *Junius* well expounds the words, they began to assemble themselues together in publicke assemblies to pray unto God and worship him, even all Seths seed who were Gods people, and were called by the name of the *Lord*, that is the Children of god, as wee see *Gen*: 6.2. Now, as they had solemn and sett meetings, so undoubtedly they had a set time, even every Sabbath or seventh day, and set places or Churches; for without set time and place there can be no solemne invocation or worship in solemne assemblyes, as common sense teacheth.

And that *Noah* when he came out of the Arke began to obserue the rest of the Sabbath, and did offer a sacrifice of rest, that is, of the holy Sabbath, and that God was well pleased with it. Me thinkes the Hebrew words in the originall Text teach very playnly; for it is said, that God smelled a savour of rest; that is, he accepted it as a pleasing Sabbath sacrifice, the Hebrew emphaticall and demonstative particle here added to set forth a speciall rest, implyes so much. And
Gen:8.21 the word which is in the Hebrew, rest, is of the same note and originall with the word which *Exod*. 2.11. in the fourth commandement is vsed to signifie Gods resting on the seventh day.

Now, all these things well weighed and laid together, doe shew that this opinion, though held by some learned men: is but a meere dreame and idle fancie. And indeed the very first words in which God gave the fourth commandement, to wit, remember the sabbath day to keep it holy, are of themselues alone a sufficient argument to prove, that the Lord did not in giving the Law from Mount Sina first institute the Sabbath day; but only did renew the memory of it, and of the first institution thereof by renewing and receiving his old commandement, by which he on the first seventh day of the world did sanctfie it.

There is another opinion which divers both auntient and moderne Christians do hold upon a better ground; for they do gather & conclude with one generall cõsent from the plaine words of the Text, that God in the beginning immediatly after the creation ended did give

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the law of the Sabbath, and did bleſſe and ſanctifie the ſeventh day of the firſt weeke of the world, and every ſeventh day of every weeke following, and commanded it to be kept an holy Sabbath, in memory of his reſt on the ſeventh day.

But howſoever, they all agree in the generall; yet in divers ſpeciall and particular things they doe much differ.

1. Some hold, that the law of the Sabbath was given to man in the ſtate of innocency, before his fall on the ſixth day, & that it was written in mans heart, that he ought to keep the ſeventh day holy; and that if man had continued in his integrity, he would have kept the ſeventh day of every week an holy reſt unto the Lord his God.

2. Others hold, that the Sabbath was inſtituted not in the ſtate of innocency, nor before mans fall, which happened towards the end of the ſixth day; but that on the ſeventh day when God reſted from the worke of Creation, he then did bleſſe & ſanctifie that and every ſeventh day and appointed it to be a weekly Sabbath, & the law by which he inſtituted the Sabbath: was no other but ſuch as was written in mans heart in the creation, and that man by the inſtinct of nature would have obeyed that law and kept the Sabbath in the ſtate of innocency, if he hid ſtood and continued therein.

3. A third ſort are of opinion, that the Sabbath was inſtituted & the Commandement for the keeping therof given in the ſtate of innocency, and yet not till the ſeventh day: for they imagine that man ſtood more then one day, & did in his innocẽcy keep the Sabbath, and if he had continued would have alwayes kept it; not by any inſtinct of nature or light of naturall reaſon created in him and moveing him ſo to do, but by a poſſitive law and precept given by God: of the ſame nature and kind with the Commandement of abſtaining from the tree of knowledge of good and evill.

In all and every of theſe opinions I finde ſome failing, and no conſent and perfect agreement with the word of God.

Firſt they all go too far, and have not one word in Scripture to warrant their opinion; that Adam in the ſtate of innocency ſhould and would have kept every ſeventh day for an holy reſt, and that God would have required it at his hands. For all Scriptures which mention the Sabbath do ſpeak of it as of an holy ſigne looking alto-

gether towards Christ and towards the state of grace and glory in him, and not towards the state of innocency. It is most certain that man in that state was perfect with naturall perfection, at all times equally disposed to obey God & to serve him, and to remember his Creation and to honour his Creatour. He needed no observation of any day to put him in minde of any thing which he had before known, & which god had revealed to him, his memory was perfect, and he knew whatsoever was needfull for him to know or to do in that present state. And his will was every moment ready to doe whatsoever he knew to be right, hee needed no signe to admonish him of his duty, or to move him to do it in due season. He did not labour nor weary himselfe, every day was to him a day of delight and pleasure of rest and recreation, and in every creature which he did see or medle with, he did behold & take notice of the wisedom & goodnes of God. In a word his whole life was a constant & obedient service of God, and there was no inequality nor lesse worship of God in one then in another, for he fully served God at all times: Whosoever denies this must needs deny therein mans perfection & constant conformity to God in the state of innocency. For where one day is kept better then another, there is inequality, and noe constant uniformity in himselfe nor conformity to Gods will.

In the second place, they who hold that the Sabbath was first instituted after mans fall, & yet that it was written in mans heart in the state of innocency, and he then was bound to keepe it: they fall into many absurdities.

First that a man was bound to keepe a Sabbath before ever it was instituted.

Secondly, that God did by his word and commandement teach man in vain that which he was fully taught already, and had written in his heart.

Thirdly, that God gave to man a law in vaine after his fall when he knew he was become unable to keepe it.

3. They who hold that the law of the Sabbath was not written in mans heart, but was a positive Law given in the state of innocency, of the same nature with that Commandement of mans not eating of the tree of knowledge. They do make this Commandement of the Sabbath utterly void by mans fall, even as that of not

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eating is now void, and was not to be renued after mans fall. But of the unsoundnesse and vanity of these opinion I shall speak more fully, when I come to shew what kind of law that of Sabbath is, and how that commandement bindes men.

Now becausе I cannot find any solidity, or satisfaction in any of these opinions, I have left humane writings even of the best learned, and have betaken my selfe wholy to the searching of the holy Scriptures, Gods most pure infallible Word, and what light I finde therein for the manifestation of the truth, I will not hide nor cover, but set it before you openly. And for the time when God first instituted the Sabbath, I conceive it to have been not in the state of innocency, but after mans fall immediatly, & yet upon the seventh day wherein God resteth from the worke of the creation, as my text here saith, and although this may seeme to crosse the order of the History, as is here laid downe by Moses, becausе mans fall related a while after his sanctification of the Sabbath, even in the third Chapt. Yet let this move no man, for Moses doth not set down all things in order as they were done in this and the next Chapt. but first he speaks of the finishing of Heaven and Earth, and all the host of them, and then of Gods rest, and of the sanctifying of the seventh day, and then returnes to speak of things which were done before: as the planting of the garden in Eden, which was a worke of the third day, and the making of the woman and forming her of a rib taken out of mans side, and mans naming of all living creatures before the woman was made, which things were done on the sixt day. Also in this chapter, the forming of the man is related before the planting of the garden and the watering of it with a river vvhich vvas devided into foure Heads, though it is most evident that before there was a man to till the ground, God made every plant & tree that was pleasant to the eye and good for food, to grow out of the ground, that is all the trees of the garden amongst the rest, ver. 5. Wherefore we must not cleave strictly to the order in which Moses sets things dovvn in this Chapter, nor take all things to be first done which are here first related, for then vve should beleeve that plants, herbes, trees, man, and vvoman vvere all created after that the works of creation were finished, and after Gods resting one the seventh day. But to passe

by all needles doubts, let us come to the proofes of this point which prove ſtrongly that Gods inſtitution of the Sabbath was not in mans innocency, but after his fall.

Firſt, the very words of my text affirme that the Sabbath was inſtituted on the ſeventh day, for firſt it is ſaid in expreſſe words, that on the ſeventh day God reſted, and bleſſed and ſanctified that day.

Secondly, the things which gave God occaſion to ſanctifie the ſeventh day; & upon which the firſt inſtitution of the Sabbath was grounded came not to paſſe, neither were they in being untill the ſeventh day, that is Gods perfecting of the worke and reſting from all he worke which hee had made: the words of the text are very plain, *Or, or in the ſeventh day God ended his worke and reſted*, and becauſe of this reſting he bleſſed and ſanctified the ſeventh day, And therefore the ſanctifying of the ſeventh day which was the inſtitution of the Sabbath, cannot be before the ſeventh day; The building could not bee before their was ground to build on, neither could the worke go before the cauſe and occaſion of it.

Thirdly, it is againſt all reaſon to think that God actually bleſſed and ſanctified the ſeventh day, and made it his holy Sabbath before it came into being. Now this ground being very cleare, that the Sabbath was inſtituted on the ſeventh day from the beginning of the creation and not before, I proceed to a ſecond ground, to weet; that man did fall towards the end of the ſixt day, even on the ſame day in which he was created, which being fully proved, It will neceſſarily follow. That the firſt inſtitution of the Sabbath was after mans fall and not in the ſtate of innocency.

Firſt, that man did fall upon the very day of his creation the ſixt day, I prove by plaine Scriptures and by ſtrong arguments grounded on them. The firſt teſtimony is that ſpeech of *Dovid*, *Pſalme 49. 12. Man being in honour lodged not a night therein, but became like the beaſts that periſh.* So the words runne in the originall text, and wee cannot without wreſting of the words from their proper ſence in the Hebrew, expound them of any other perſon but of the firſt Adam, & of his fall, the words which is in our tranſlation (man) is Adam in the Hebrew, and the words which we read in our Engliſh (abideth not) *Bal-jalim*, & in the Hebrew ſignifie, lodged not

a night

a night therein: as appeareth by other Scriptures, in which it is continually uſed to ſignifie lodging or tarrying for a night, viz. *Exod.*23,18.&34,25. *Deut.*16,4. where God forbids the Iſraelites, *to let the fat of their Sacrifice, or any part of the fleſh of the Paſcall lambe: lodge with them all night till the morning*, and 2 *Sam.*17,8. where Huſhai ſaith to Abſalom of his Father David, that *hee was a man of warre, and would not lodge with the people.* And 2 *Sam.*19,8. where Joab ſaith to David, *thou will not abide with thee one night.* And *Pſalm.* 30,5. Where it it is, ſaid, that *weeping may lodge for a night, but joy commeth in the morning.* And ſo in all other Scriptures this word is uſed. And the learned Hebrewes who beſt know the propriety of the phraſe: underſtand this place of Adam and of his falling on the day of his creation, and not continuing one night in the honourable ſtate of innocency. The ſecond teſtimonie is that ſpeach of our Saviour, *Joh.*8,44, where he ſaith that the devill was *a murtherer of a man and aliar from the beginning and abode not in in the truth.* By the beginning is meant the firſt day of mans creation, and it is never abſolutly uſed in any other ſenſe but for the time of the firſt Creation. Now if the devill did lie & deceive and murther man by drawing him to ſin from the firſt day, of mans being, it follows, that man did fall the ſixt day, which was the day of his creation. The third proſe is grounded on the words which paſſed between ths woman and the ſerpent. The ſerpents ſpeech implies that as yet they had not eaten of any tree, and that he ſet upon the woman immediatly after that God had given them commandment not to eat of the tree of knowledge; the words which he uſeth (*Yea, or is it even ſo,*) they are a forme of ſpeech uſed by one that ſtanding aloof and over hearing what was forbidden, doth immediatly ſtep in and askes the party to whom the commandement was given if it were even ſo as hee conceived. And the womans anſwer *Gen.* 3 1 is in ſuch a word as is of the future tence in Hebrew, and ſignifies not an act paſt or preſent, but a power and liberty to eate hereafter when they ſhould have occaſion, and the true tranſlation of her words is: we may or will hereafter eate of the fruite of the tree of the garden. Alſo it is very likely that if they had eaten of the fruit of any tree of their own accord before the temptation, and fall, their

reaſon will, and appetite would have led them to the tree of life, which was neere at hand even in the mideſt of the garden cloſe by the forbidden tree, *Ver.9.* The very name thereof was amiable, and unto which the naturall deſire of man did of it ſelfe chiefly carry him, as Gods word doth intimate *Chap.3,22.* But that they had not yet reached forth their hands to take and eate of that tree, that ſpeech of God ſhews, *Chap.3,23.* where hee ſaith that he will caſt Adam out of the garden. *Leaſt he put forth his hand and take and eate of the tree of life* which was the ſtate of naturall life; Now this had been too late if they already brfore eaten of it.

Fourthly, ſo ſoone as God had created the woman, and given her to the man, he gave them the bleſſing of fruitfulneſſe, and the deſire of procreation of children which is moſt naturell to man, & he did bid them increaſe and multiply, ſo we reade, *Chap.1,28.* & undoubtedly thhey would not have neglected the bleſſing of multiplying and increaſing manking, but if they had continued in their integrity one night, the woman by companying with the man would have conceived a pure ſeed without ſinne, for there was no barrenneſſe of the wombe in innocency, that came in a ſuch curſe after the fall, chap.3,16.

Fiftly, the verity of God threatening, and the ſtrictneſſe of his juſtice required that in the ſame day wherein man ſinned, in the ſame ſhould the ſentence of death, be executed, the words of the law are very peremptory *ver.17. In the day that thou eatſt thou ſhalt ſurely die.* Which ſentence was fully and truly executed, through not on Adam himſelfe, yet on Chriſt the ſecond Adam mans ſurety. The firſt Adam all his poſterity are the ſame day made ſubject to death, wherein they act or pertake actually of his tranſgreſſion, & Chriſt the ſecond Adam who undertook to ſatiſfie the Law for this ſinnē and to ſuffer the puniſhment due to it, and all ſin which ſpring frō this root, did certainly die on the ſame day, & at the ſame hour, of the day in which the firſt Adam tranſgreſſed, ſo *Irenaus* and divers of the anciens and other acute writers do hold, and they well obſerve, that on the ſixt day of the weeke on which day Adam was created and after the ninth houre of the day, that it is in the afternoone, and toward the end of the day Chriſt ſuffered both a curſed

bodily

bodily death on the Croſſe, and alſo the agonies and paines of the ſecond death, as he ſhewed by his crying out *My God, My God, why haſt thou forſaken me.* And by his word *Conſummatum eſt*, that is the fulneſſe and utmoſt extremity of torments is come, or now is the utmoſt extremity of my painfull ſuffering. And therefore it is very probable and cannot without ſcornefull wrangling be denied, that Adams fall was about the ſame time of the ſixt day, which doth make good the word of God, and ſhew the verity of his threatning law, and his admirable wiſedome and providence in thinking of mans redemption before he would ſuffer man to fall.

Sixtly if Adam had ſtood any while, even one day or night, or more untill he had eaten of the tree of life, which ſeemes to be a ſeale of the firſt Covenant of life by works of naturall righteouſnes, it is likely that he could not have falne, nor the divell ben ſuffered to tempt him, or if after the taſt of the ſweetneſſe of the tree of life, and the ſealing of the Covenant of life by his owne workes of obedience, he had fallen: ſurely his fall had been more deſperate, even totall and finall apoſtacy: for which God alloweth no Sacrifice to be offered, nor prayer to be made, & from which there is no recovery nor renveying by repentance. The divell being created with the Angels amongſt the ſupernaturall hoſt on the firſt day, and having ſeene the glory of God and taſted of the Heavenly joys, all the ſixt dayes of the creation untill man was created and all the frame of the world finiſhed, and Lordſhip given to man over all inferiour creatures, he then after this taſt, falling away, and not abiding in the truth, but leaving his firſt eſtate, did ſin more deſperatley & rebelliouſly againſt the light, and his ſinne is ſo hateſull to God, that hee will not accept of any ſatisfaction for it, neither could the Sonne of God undertake for him. But mans fall being at the firſt before he had taſted of the tree of life and the full ſweetneſſe and fruition of eartly felicity, and ſpringing not Originally from himſelfe, but from the divell who deceived him, therefore there is mercy with God for him, Gods giving of Chriſt, and Chriſts undertaking for man, is an argument that Adam did fall in the day of his creation before he had taſted of the tree of life, and that he was made, mard, formed and deformed in one day, as the Greek writers ſpeake.

Heb. 10. 26. *1 Ioh.* 5. 16. *Heb.* 6. 6.

Laſly,

Lastly, its seems by divers others reasons very problable, that man did fall on the sixt day before he had eaten of the tree of life, which if hee had been left to himselfe, and if he had not beene prevented and seduced by the divell, he would no have done.

First because the Covenant of life by mans owne workes of obedience, being sealed by his eating of that tree which was the seale of that Covenant: as appeares by Gods speech, *Gen.* 3,23. Man had been confirmed in that naturall life and estate wherein God created him, and the divell could have had no power either to seduce him or to prevaile by his temptations.

Secondly the things which Adam did after his creation and before his fall: could not be done orderly and distinctly in lesse then a good part of day. First God brought all living creatures before him, and he tooke notice of them, and gave to every kinde of creature fitt names, before the woman was made, as appeares *ver.* 20. Then God cast him into a deep sleep and tooke one of his ribs, and formed it into a woman and brought her to him. After that God gave them the blessing of fruitfulnesse, and said, bee fruitfull and multiply, he also gave them rule and dominion over all creatures, and appointed them all Trees bearing fruit, and Hearbes bearing seed for their meat, and set man to keep and dresse the Garden, & withall hee gave them the commandement to abstain from the tree of knowledge of good & evill, before they were tempted & drawn into sinne and transgression. Therefore their fall must needs be towards the end of the day, after the ninth houre, at the same time of the day in which Christ suffered death and gave up the Ghost: as the Gospell shews, *Matth.* 27.46. and so the day and houre of mans first sin, was the day and houre of death for sinne, according to Gods threatning, ver. 17.

Thirdly after their fall & the sight of their nakednes they sewed fig leaves together & made them Aprons, and by this time we may suppose that the sunne did set and the coole of the day approached, even the breathing wind which commonly blows, after the setting of the sun, & did blow in the night of the seventh day, at which time they heard Gods voice walking in the garden, which was terrible unto them, partly by reason of the darknes of the night, and partly through

through the conscience of their sinne, and the shame of nakednesse which sin brought upon them, and hereupon they hid themselves from Gods presence among the trees of the garden, which shelter was too vain and foolish, no way able to hide them from Gods pure eyes. Therefore certainly they did sin and fall towards the end of the sixt day in which they were created. And justly might Adam have cursed the day of his creation, if Christ had not immediatly betimes on the seventh day been promised, and had not actually and openly undertaken to become the seed of the woman, and began to be an actuall Mediatour for mans redemption.

And thus I have by the help and light of Scriptures made it plain and manifest, that mans first sinne and fall was on the sixt day. And that the first institution of the Sabbath being upon the seventh day, must needs be after mans fall, and not in the state of innocency.

CHAP. 2.

NOw this proving and demonstrating of the first point in my text, to weet the time of the first institution of the Sabbath, doth lead us directly as it were by the hand unto the second maine point, that is, the ground upon which the Sabbath was founded, and the true outward moving cause, and occasion of the first institution of it.

First we may hence collect that the ground of the Sabbath is not any thing revealed or done on the six daies of the creation, & therefore there was no use of the Sabbath nor place for it in the state of innocency, neither is it a cōmemoration of any thing then brought in being, but rather of Gods resting from creation and ceasing to proceed further in perfecting the world by way of creation.

Secondly, that the true ground must be sought and found among the things which came to passe on the seventh day, and after the state of innocency which ended at mans transgression and fall, now this, we will seeke in the next words of the text.

The ground of the Sabbath.

And on the seventh day God ended his wor
on the seventh day God rested from all his w

God bleſſed the ſeventh day.

In theſe words we may obſerve three diſtinct things concurring on the ſeventh day.

Firſt Gods ending or perfecting of the whole worke or buſines of the creation.

Secondly Gods reſting from that worke and ceaſing to proceed that way, and giving over to uphold the world & to repaire man & other creatures (which were brought under corruption & through his fall made ſubject to vanity) by the meer worke of creation.

Thirdly, Gods bleſſing the ſeventh day by revealing therein a great bleſſing, farre above all the good which hee ſhewed in the ſixt dayes of the creation.

That theſe are the true grounds of the Sabbath, and that God becauſe of theſe concurring and comming together on the ſeventh day, did ſanctifie it, and made it an holy Sabbath, to be kept by man for an holy reſt, the words following immediately do ſhew, where it is ſaid, God did ſanctifie the ſeventh day, becauſe in it he reſted from all his work of creation, and from dealing & doing that way. Theſe three points, I will therefore prove and explaine out of the words of the text in their order.

Firſt for Gods ending or perfecting of his workes which he had made, that is, expreſſed in the firſt words. (*God ended his workes which he hade made,*) the words in the Originall Hebrew text are theſe; *Vaiecal Elohim melachto aſher gnaſſach*, which are diverſly tranſlated and expounded by the learned tranſlaters and expoſiters of this text.

The vulgar Latine runnes thus: *Cumplevitque Deus opus ſuum quod fecerat.* That is, God finiſhed his worke which he had made, or God made his work compleat on the ſeventh day, The Greeke Septuagints render the words thus. Συνετέλεσεν ὁ θεὸς ἐν τῇ ἡμέρᾳ τῇ ἑβδόμῃ τὰ ἔργα αὐτοῦ. That is, God perfected his worke on the ſixt day.

The Caldee paraphraſeth thus. *On the ſeventh day God delighted in the which he had made. Tremellius & Junius* and many other expoſiters do reade the word thus: That before the ſeventh [illegible] his worke, & had finiſhed it on the ſeventh day [illegible] day came he had ended the creation.

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The words thus diverſly tranſlated ſeemes to have ſeverall meaning and may be taken in divers and ſeverall ſences. The vulgar Latine which is all one with our Engliſh tranſlation ſeems, to make this the ſence of the words. *That on the ſeventh day God made an end of his worke*, which till then was not fully finiſhed, and that in memory and for joy of the finiſhing of his worke, and making it fully compleat on the ſeventh day, he ſanctifyed that day to bee his holy Sabbath.

The Caldee paraphraſe ſeemes to make the joy & delight which God took in viewing all the worke of creation on the ſeventh day, to be a ground and cauſe of Gods ſanctifying that day for his Sabbath.

Tremellius and the learned who agree with him, ſeeme to hold that God had before on the ſixt day ended all the works of the creation. And all being finiſhed, when the ſeventh day came, that was the only day of the week in which God had not work left to be finiſhed, nor any thing to make, and therefore he made this his holy day and day of reſt. This alſo ſeemes to be the meaning of the Greek Septuagints, who for this purpoſe have changed the Hebrew text, and inſtead of the ſeventh day, put in the ſixt day for the ending o the weeke, and the ſeventh day they make the day onely of Gods reſting.

Now of all theſe tranſlations taken in theſe vulgar ſences, there is not any on which can give full ſatisfaction, and remove all doubts & ſcrupules: Yea if we receive & grant them all, ſome difficulties will ſtill remaine; And therefore, for the removing of all doubts, & full manifeſtation of the truth, I will endeavour to ſearch and dive further into the words of the Originall Hebrew text, and to finde out a further ſence and meaning; by comparing them with other Scriptures which give more light unto them, and in ſo doing I will make uſe of theſe ſeverall tranſlations and ſences, to gather ſome light and ſtrenght from them, and from the difference which is among them, for the more full manifeſtation of the truth which I ſhall commend unto you:

Firſt, for the Hebrew word which is here tranſlated, *Ended*, *Perfected*, *Finiſhed*, it ſignifies in the firſt and moſt proper and full ſence, to bring a thing to the full end of it, ſo that now it hath all

which belongs to it in any kinde. Some times it is uſed in Scripture to ſignifie the beginning of a thing to the laſt end of it, either by conſuming of it, and bringing it to an end of being and well being which it had before, *Iob 4,9. By the Breath of Gods Noſtrills*, the wicked are ſaid to be conſumed, and *Iſa.1,25.* or by ceaſing to continue it if it be a tranſiet action or ſpeech: as *Gen.17,22, God ended his ſpeech or talke with Abraham*, that is: ceaſed to continue it, and *Exod.34,33. & 1 Sam.10,13. & 2 Sam.6,18. 1 King 7,40*, where mention is made of Moſes his ceaſing to ſpeake, of Sauls making an end of propheeying, and David of offering ſacrifice, and Hiram of his working. This ſence is in no caſe to be admitted.

Firſt becauſe God conſumed not the workes which he had made before, neither did God bring his working and making of creatures to an end by ceaſing to continue it, for that was the ſixt day when he had made the woman the laſt creature which he made, then he ceaſed from his working and brought it to an end.

Secondly becauſe conſuming and deſtroying of creatures, can be noe good ground of bleſſing and ſanctifying the day and time in which it is done.

Sometimes this word is uſed to ſignifie the bringing of a thing to the full end of perfection, either by adding to the laſt & utmoſt thing which belongs to the nature, kind and being of it, ſo that now it wants no perfection which it ought to have in that kinde, thus the word is uſed, *2 Chro.7,11.* where it is ſaid that *Salomon finiſhed the Houſe of the Lord*, & *Exod.40,33. Moſes finiſhed all the worke of the Tabernacle.* Or elſe by adding to it more then naturally belongs to it: even ſome ſupernaturall and extraordinary perfection, thus the word is uſed, *Ezech.16,4.* where it is ſaid that *God made Jeruſalem perfect by his beauty*, which he put upon his people whom he placed to dwell therein: even David and other holy men whom he beautified with ſupernaturall & ſaving guifts and graces. In this laſt ſence I conceive the word to bee eſpecially here uſed. For it is moſt certain that God brought all things to the full end & naturall perfection on the ſixt day when hee created man and woman, and gave them rule and dominion over all living creatures, & appointed all things which hee had made to ſerve for their uſe, and ſoe much

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the laſt words of the firſt chap. ſhew, where it is ſaid: *God ſaw every thing which he had made, & behold it was very good*, & this was before the end of the ſixt day. And therfore that giving of full naturall being and perfection cannot bee this which is here ſaid to bee on the ſeventh day. If we ſhould here underſtand that perfecting and finiſhing of the work; we muſt either with the 70 *Greek Tranſlatours* corrupt the text, and for the ſeventh put the ſixt day; or elſe with *Tremelius* and others, ſtraine the plaine words of the text, & make this the ſence of them; *In the ſeventh day* (that is before the ſeventh day) *God ended*, that is: God had ended his work & already finiſhed it before; to weet: on the ſixt day; which being granted, It will hereupon follow, either that this perfecting of God worke is no ground of the Sabbath at all, or elſe that the ſixt ſhould rather be the Sabbath, becauſe it was the day and time in which God brought the created worke to perfection.

But here in the originall text, the Hebrew words are *Beiom haſhebiegi*. *In the ſeventh day*, that is within the compaſſe of that day God perfected his worke which he had before made and created on the ſix dayes, and therefore I doe verily conceive and beleeve, and dare be bold to affirme for a certaine truth, that on the ſeventh day, God gave to that which he had before made very good and perfect, with naturall and mutable perfection, (& which the divell by mans fall had marred and defaced) now another and greater, even ſupernaturall perfection by promiſing Chriſt the bleſſed ſeed of the woman for the reſtauration of the work defaced, and by Chriſt his undertaking not onely to redeeme us from all evills which entred in by mans ſin, and from that mutability of eſtate in which we were all created: but alſo to exalt us to a farre more excellent ſtate and condition, even to the ſtate of immutable grace here; and of eternall life and glory in the ſight and fruition of God in Heaven hereafter in the world to come.

That Adam did ſinne and fall on the ſixth day which we call Fryday, & in all likelihood toward the evening about the ſame houre in which Chriſt dyed in the Croſſe to redeeme us from that ſinne and all ſinnes which thereby entred into the world, I have proved before. That after mans fall and diſcovery of his nakedneſſe, and

ſowing of figge leaves together for aprons, Gods voyce was heard walking in the garden in the coole of the day, that is, after the Sun was gone down & the ſeventh day begun, & that Adam hid himſelf, the words of the text affirme plainly in the 3. chapter. Alſo that after the conventing examining and arraigning of the man, & the woman, and curſing of the ſerpent, and alſo of the earth; & paſſing ſentence of puniſhment on the perſons of the man & woman, to weet: ſorrows & labours in this life, and in the end thereof bodily death and returning to duſt, God for a comfortable remedy of all theſe evils, promiſed Chriſt to redeem man kinde from them all, and to purchaſe for them eternall life and glory, the hiſtory as it in the ſame 3. chapter, laid down ſhews moſt clearly, and I do verily beleeve that all reaſonable men, eſpecially in the true Chriſtians, will moſt freely confeſſe and willingly grant: That Chriſt in the day wherein he was firſt promiſed, and did actually undertake to redeeme the world, brought in a greater perfection unto the work of creation, or the thing created, then they had before given to them on the ſix daies in there creation, to weet: ſupernatural grace; and heavenly and ſpirituall gifts of holineſſe, which exalt man to a ſtate immutable and eternall.

Now ſeeing it is a truth moſt manifeſt, that in the ſeventh day (God the Father promiſing the bleſſed ſeed Chriſt to deſtroy the workes, and to breake the head and power of the Divell, the old Serpent, and the Son of God actually undertaking mans redemption, and beginning to meditate for man: And God the Holy-Ghoſt inſpiring by the promiſe and through Chriſt grace and faith into both the man & the woman to beleeve, that out of her who was the inſtrument of death to man; ſhould Chriſt ſpring; who is the life and light of men, and ſo ſhe ſhould become, *Chavah*, that is, the living one, or mother of all living) there was a ſupernaturall perfection brought into the world. And God brought his worke which hee made to a better eſtate, and ſhewed a further end of things created. Surely it ſhould bee too much perverſneſſe in us, and too groſſe reſiſting of our owne reaſon, guided by the text it ſelfe. If we ſhould deny or refuſe to beleeve, that this perfecting of Gods worke is here meant in this place, and is the true ground

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of bleſſing the ſeventh day to be the Lords holy Sabbath.

And thus I hope I have fully diſcovered the true ſence & meaning of the firſt words, & ſhewed how we are to underſtand this which is here ſaid, to weet: *And on the ſeventh day God ended or perfected his works.*

I proceed to the next words, *And on the ſeventh day God reſted from all his worke which he had made,* to which I adde the repetition of the ſame words with ſome addition in the latter end of the 3. verſ. namely *that he reſted from all the worke which he created*, even *from making any more*, ſo the words in the Hebrew do runne. Now for the word *reſted*, it is in the originall *Shabath* of which the name of the Sabbath is derived, and it doth not ſignifie a reſting of God for to refreſh himſelfe: as being weary, nor reſting from all working abſolutly and ſimply, but ceaſing from making any more kindes of creatures: for God doth alwayes as a provident Lord & Father work in the continuall generation of particular creatures, & in multiplying, preſerving, ordering, and diſpoſing of them, as our Saviour ſhewes, *John* 5, 17. Here therefore we are to underſtand, that on the firſt ſixt daies the Lord ſhewed his good will and pleaſure in making every thing very good and perfect, with naturall perfection. So in the ſeventh day he reſted holy from making any new kinde of creature by way of former creation: And man being fallen, and having brought confuſion into the world, and corruption and vanity upon the creatures, Chriſt is promiſed and actually undertakes and begins to enterceede for man, and to be his redeemer and Saviour, and by this meanes God may be ſaid to reſt divers wayes.

Firſt whereas the rigour of juſtice required that man ſhould die and periſh in the ſame day wherein he ſinned, and the creatures made for his uſe ſhould together with him bee deſtroyed, and ſo ſhould God have been buſied in execution of juſtice & deſtroying his former work, and in making a new world of creatures; the eternall Word the Sonne of God vndertooke mans redemption, brings reſt to God by that meanes from deſtroying the former and making a new or ſecond worke of creation, which is truely called reſting from all the worke which he had made.

Secondly

Secondly the naturall eſtate and beſt being and perfection which man and other creatures had by creation, ſhewing it ſelfe mutable by mans fall ſo appearing. If God ſhould have proceeded and gone on in the ſame manner of working as hee had done in the ſixt dayes of the creation, there ſhould have been no reſt nor end of his worke of making and remaking. But Chriſt undertooke the worke of redemption, & as an all ſufficient Saviour to perfect for ever them that are ſanctified by the communion of his ſpirit & ſpirituall & ſupernaturall grace, & to renue them after his heavenly Image of true & unchangeable holineſſe, doth this way bring reſt to God from the work or buſineſſe of creation, & ſets on foot a new & more admirable worke, in which God reſteth, and on which he taketh much delight, and by which his creatures are reconciled, and made pleaſing nd acceptable to him.

Thirdly Chriſt who was promiſed to become the ſeed of the woman for mans redemption, being the eternal wiſedome and mighty Word of God, and able to beare up the pillar of the earth, when it and all the whole tents thereof were diſolved, and the firſt foundations thereof were out of courſe, as the *Pſalmiſt* ſpeakes, *Pſal.* 5, 5. & 82, 5. 8, God doth juſtly ſettle his reſt on him and commits to him the ruling, governing, and judging of the world, as hee is mediatour and the Sonne of man. So our Saviour himſelfe affirmes, *John* 5, 22. 27

Now that on the ſeventh day God did not barely reſt from his worke of creating and making creatures; but alſo that in and by Chriſt promiſed on the day, he found reſt and reſted the ſeverall wayes before named, the holy Scriptures and alſo common reaſon do plainly ſhew.

Firſt a bare reſting from creation and not working is not a matter of ſuch moment and benefit, that it ſhould be the ground of bleſſing and ſanctifying of one day in ſeven every weeke to the ſolemne memory of it. Holy dayes and Feaſts mentioned in the Scriptures have alwayes been appointed by God, and ſet apart for the commemoration of ſome great extraordinary workes, as delivering Iſrael out of Egypt, giving of the Law and ſuch like.

Secondly, that Gods reſting on the ſeventh day was more then this

this word *Shabath*, which is here uſed, and doth properly ſignifie in any other places of Scripture where it is uſed to ſet forth other ceaſing and reſting from worke. The holy Scriptures themſelves do fully ſhew. Alſo that God found reſt in Chriſt; even of refreſhing, and ſetled his delight in him the Redeemer, and in his worke of Redemption, and committed the world to be Ruled, Judged, Ordered and Diſpoſed by him as Mediatour, upon the ſeventh day and from that forward untill the eternall reſt of heaven comes in, and the kingdome bee delivered up to God his Father, that God may be all in all. As for example *Exod.* 20, 11. where God in giving of the law, and mentioning the ground of his ſanctifying of the ſeventh day, to weet: his reſting, doth uſe the Hebrew word *Ianach*, which ſignifies not a bare reſting from worke, but ſuch a reſt, as is full of ſweetneſſe and delight, and *Exod.* 31, 17, where it is ſaid, *that on the ſeventh day God reſted* and was refreſhed, that is; he did not only ceaſe from creating, and reſt from works of creation, but he found alſo great delight, that is in Chriſt undertaking to be the Saviour and Redeemer of the world, he found great pleaſure and delight in his kinde: ſuch as men in their kinde do finde in things which delight and refreſh their ſoule, ſo much the words imply. And the Scriptures of the Prophets & Apoſtles ſpeaking to the ſame purpoſe; juſtifie this ſence and meaning, where they tell us, that Chriſt the Mediatour is God righteous Servant, *in whom his ſoule delighteth. Iſa.* 42, 2. *Math.* 12, 18. And that in him God ſetles his reſt and his *well pleaſed*, *Math*, 2, 17. And makes his elect acceptable in his beloved, *Epheſ.* 1, 6.

Thirdly the keeping and obſerving of every ſeventh day for a holy Sabbath, which God requires of us, conſiſts not in bare reſting from ordinary works and labouring in wordly affaires, which concerne this life; but alſo in ſanctifying of the day by holy and religious exerciſes, which concerne the heavenly life, and in making it our delight to honour the Lord; as appeares both in theſe words of the law, *Exod.* 20, 8. *Deut.* 5, 22. And alſo in the Prophets *Iſa.* 56, 4. And 58, 13. Now ſuch as the obſervation is, ſuch muſt the ground thereof be on which it is founded. And therfore undoubtedly Gods reſting on the ſeventh day includes his reſting and delighting in Chriſt who was the promiſed redemption.

Thus much for the opening & expounding of the ſecond clauſe,

and the discovery of the rest of God by which he rested on the seventh day, which is the second Grounds of Gods blessing and sanctifying that day, and making it a holy Sabbath of rest.

The third ground remaines, and that is: Gods blessing of the seventh day, laid down in the next words. *And God blessed the seventh day, ver. 3.*

This blessing of the seventh day consists in two things.

The first is; Gods blessing of it, by giving and revealing to man on that day the greatest blessing which was made knowne to the sonnes of men during the time of the old Testament, while the Sabbath of that seventh day was to be in use & the law thereof in force that was, the giving of Christ by promise to bee Redeemer of the world; this belongs to the ground of the Sabbath.

The second is Gods blessing of the seventh day by setting it apart to be kept, and observed of men as a day most blessed in memory of that blessing, that is of the promise of Christ and his undertaking and beginning to meditate for a man kinde, this belongs to the sanctifying of the Sabbath which is the third maine thing observed this text.

First, I will speake of blessing as it is a ground of institution, & after in the next place, I will handle it, as it is a part of the institution of the Sabbath, and concurre with sanctifying of it.

Blessing (as it belongs to the ground of the Sabbath and signifies Gods living and revealing on the seventh day a blessing above the blessings of all the other six dayes by which that day became more honourable) must needs be Gods giving, either of some naturall blessing tending to outward prosperity, and to naturall perfection and temporall felicity in this world; or of some gift & blessing supernaturall tending to heavenly happinesse and eternall blessednesse.

1. Gods blessing with naturall and temporall blessings is declared in the Scriptures to be two manner of wayes.

First, by giving all sorts of temporall blessings and naturall gifts in generall, thus God is said to blesse *Ishmaell*, *Genes. 17, 20. and to blesse the Israelites in all their affaires and in all the works of their hands Deut. 14, 29.*

Secondly, by giving some speciall worldly blessing, successe; and prosperity either in respect of their Corne, Wine, Meate, & drinke, *Exod. 23, 25.* or in respect of their cattell, or the fruit of their body

or

or worldly goods, poſſeſſions, and the like, *Deut.28,3.*

2. Gods bleſſing with ſpirituall and ſupernaturall bleſſings and guifs is his making of men to grow and proſper in grace and in all heavenly bleſſings, as *Gen.12,3.& 28,4.* where it is ſaid that in the bleſſed ſeed of Abraham & Jacob that is in Chriſt. *All the nations & families of the earth ſhall be bleſſed*, and thus God is ſaid to bleſſed us *with all ſpirituall bleſſings in heavenly things in Chriſt, Epheſ.1,3.&* of this bleſſing David ſpeakes, *Pſal. 67,1.* where he ſaith, *God be merciſull unto us and bleſſe us.*

3. God is ſaid to bleſſe in a full and perfect ſence with all bleſſings of proſperity and happineſſe, both temporall and ſpirituall, that is: by giving all ſaving graces needfull to ſalvation and good increaſe and growth in them, and all outward proſperity and all things thereunto requiſite, together with his favour and a ſanctified uſe of them, thus God promiſed to bleſſe *Abraham, Gen.12,2. and Iſaac, Gen.26,3. & Jacob, Gen.28,3. & Joſeph, Gen. 49,25. with bleſſings of heaven above and deep beneath. And his people and inheritance, Pſal.28,9.* Now the thing here to be inquired after & ſought out, is what bleſſing is meant in this place: where God is ſaid to *bleſſe the ſeventh day.* For it is moſt certain, that this bleſſing wherewith God bleſſed the ſeventh day, did not conſiſt onely in God giving of any naturall and temporall bleſſings to that day, or to man and others creatures on that day, or in annexing and tying any ſuch unto it. For God had before ceaſed and now reſted from all works of creation, that is both from creating any kinde of creature, & alſo from adding more naturall goodnes or perfection to any thing created. We never read that God made the ſeventh day bleſſed above the other ſixe, either in clearer light of the ſun, or in more faire and ſeaſonable weather, at any time, or in any age from the beginning, or that bleſſed it with any ſuch bleſſing which belongs to nature, or to the naturall uſe of creature.

Secondly, for ſpirituall and ſupernaturall bleſſings which tends to eternall life and bleſſednes in heaven, we never read of any proceeding from God, but only throuhh the eternall Son incarnate & made man: even Chriſt the Mediatour. The Apoſtles affirmes that God bleſſeth us with all *ſpirituall bleſſings in heavenly things in Chriſt Epheſ.1,3.* And that *there is no other name under heaven given among men whereby we muſt be ſaved, Act 4,12.* If any man hath aſcended

higher as S. Paul was rapt, *farre above the third heaven*, and hath there heard of ſpirituall bleſſings which God intended to beſtow, or did beſtow upon Adam in the creation before Chriſt was promiſed; or did openly undertake to be mans Mediatour; he goeth farre beyond my lyne and meaſure of faith. I dare not be wiſe above that which is written. It is enought for me to know and beleeve, that Chriſt is the only true way to heavenly and ſupernaturall happines, and that *he is the truth and the life, Joh.* 14,6. *And that none can come to the Father but by him, and that in his name the Father gives the ſpirit, verſ.* 26. *And through him ſheds the holy Ghoſt abundantly on all that are ſanctified and ſaved, Tit.* 3,6. And that as *Chriſt onely makes way into the holy of holieſt, Heb.* 10,20. *ſo in him is all fulneſſe, & from him all grace proceedeth by which God makes us accepted, Epheſ.* 1,6. I know that God created all things, and man in his owne Image perfect in his kind, but *Yet mutable*. I confeſſe and beleeve that man by his perfect obedience performed to God in his owne perſon, according to the firſt covenant of workes, might have continued in that naturall life and earthly happineſſe wherein he was created. But that he had any ſupernaturall or ſpirituall power given before the promiſe of Chriſt, whereby he was fitted for heavenly happineſſe, or that any ſuch life and happineſſe was promiſed in the firſt covenant, or any grace tending thereunto, I cannot be perſwaded.

Firſt, becauſe the Scriptures are utterly ſilent in theſe points.

Secondly, becauſe it is againſt all reaſon to think, or conceive of God, who is the fountaine of all wiſedom & doth nothing in vaine. That if there had been a more neer way then Chriſt, more ready for him to reveale and communicate all his goodneſſe and glory to mankinde, even the way of mans owne perſonall obedience to the firſt covenant of workes; Surely God would never have ſuffered man to fall, nor have given his Son to diſcend from heaven and to humble himſelf to ſuch baſe ignominious painfull and curſed ſufferings as he did, and all to bring man ſo farre about to the fruition of himſelfe in heavenly glory.

Thirdly, whatſoever hath or ſhall certainly come to paſſe concerning mans happineſſe or miſery, that God decreed foreſaw and purpoſed, and that only he intended, and that from the beginning, even from all eternity; though God laid upon man no impoſſibily of ſtanding in innocency, nor any neceſſity of falling, but man was able

able to do Gods will according to the first Covenant, and if he had done it, he might and should have lived and enjoyed an earthly felicity: Yet certainly God foreknew what man would do when hee was tempted, and did willingly permit him to break the first covenant, intending to make a more sure Covenant in Christ, and to establish it with better promises, *Heb.* 8, 6, and that none of all mankinde should bee saved but onely they who are in Christ and under this Covenant. Now these things being thus: If the blessing wherewith God blessed the seventh day, be any spirituall blessing, is must needs be in, and under Christ promised: Yea it must needs be either the promise made to man one that day that Christ should bee his Redeemer, and Christ his undertaking openly to be mans surety and Mediatour, or else some speciall blessing, which is comes by Christs meditation, as the guifts of the spirit, and spirituall grace given to man to beleeve in Christ, to rest on him, and in him, to seeke eternall rest, or Gods acceptation of Christ for mans surety, & God resting on Christs satisfaction and righteousnesse. In every deed, let others thinke what they please, for my part I can see no reason either in this text or any other text of Scripture to perswade me that this blessing was any, but the supernaturall and heavenly blessing, even Gods gracious favour, kindnesse and love then first shewed to man in Christ, by promising him to become the seed of the woman, accepting him for mans surety, & resting in his meditation, & all sufficient satisfaction, which blessing brings with it, and includes in it many, yea all natural blessings which are true blessings indeed, and end of eternall happinesse. For by Christ who then was first promised and revealed, man hath naturally life continued to him, and right and rule over the creatures restored, and given in an higher degree, and in a more excellent kind: He had power given to him in the state of innocency to rule over Cattell, and all living creatures, and to order and command them for his delight and pleasure. But in Christ hee hath power given to kill and sacrifice, and to eat them, and use them for his profit. In the creation Go gave to man as his steward rule over all creatures and right in the but in Christ he gave man the right of a sonne and heire, and made all creatures mans inheritance, which is a firme and unchangeable right, and now all the blessings temporall which the elect and faithfull have and possesse by faith in Christ and by a true right in him,

are blessed and sanctified to them, and are helps and furtherances to their heavenly glory. And this I dare be bold to conclude: That the blessing wherewith God blessed the seventh day, was a blessing above all blessing naturall which God gave to man in the sixt day, and to other creatures on other dayes of the creation. It was the blessing of his kindnesse and love to man, revealed in Christ promised, which includes in it the restitution of man to all naturall blessings, all which all mankinde have & injoy by Christ & through his mediation. So that here is a blessing worthy of an everlasting memoriall among all Adams posterity, which justly bound them all to observe that day of the weeke to the honour and praise of God, untill the comming in of the fulnesse of that blessing on the day of Christs Resurrection, which is the first day of the week & the eight from the beginning of the creation, which all Christians by vertue of the institution of the Sabbath here in my text, are bound to keep holy and to solemnise with thankfulnesse for all blessings in Christ on the seventh day, and on the first day fully exhibited a perfect Redeemer in his Resurrection. And thus I have discovered out of this text the whole ground upon which the Lords holy weekly Sabbath is founded, which is briefly comprehended in these three particulars. 1. *Gods perfecting of the worke created.* 2. *Gods rest on the seventh day.* 3. *Gods blessing for it.* Out of which particulars, as I have laid them open: this Doctrine doth arise.

CHAP. 3.

THat the first institution of the Sabbath on the seventh day of the first weeke of the world was grounded upon Christ, and occationed by the promise of him to be mans Mediatour, and the worlds Redeemer. And the true & proper grounds of the sanctification of the weekly Sabbath, upon which it stands perpetually to the worlds end, and to the eternall rest in heaven, are Gods perfecting of the created world by bringing in Redemption by Christ, Gods rest, delight and pleasure in Christs Mediation, and Gods blessing the seventh day with a blessing farre above the blessings all of other daies even the giving of Christ a perfect Saviour for mankinde. This point is most plaine and manifest by that which I have before delivered. But yet for the better setling of our Judgements and confirming

firming of our hearts in the knowledge and beleefe of this truth. It will not be amiſſe to add further proofes and reaſons grounded on the ſacred Scriptures.

Firſt, that which is the ground of Gods ſanctifying the ſeventh day above all the other ſix dayes of the week muſt needs be ſomething which came to paſſe one that day, which farre excelled the workes created on the ſix dayes. For the holy Scriptures and the cõmon practiſe of all nations do concurre in this, that all holy daies, whether weekely, monthly or yearly are obſerved and were firſt inſtituted in memory of ſome notable and extraordinary thing which on thoſe daies of the weeke, moneth, and yeare happened and came to paſſe, witneſſe the paſſeover. Pentecoſt, the feaſt Purim and dedication, the feaſt of Chriſt nativity, Reſurrection, Aſcenſion, our fifth of November & many others. But there can be nothing imagined greater then the works of creatiõ which were all finiſhed on the ſix daies, but only the promiſe & revelation of Chriſt the redeemer & the work of Redemption by him the eternall Sonne of God, on that day openly undertaken aand begune, as I have before proved.

Firſt for Gods ceaſing from his works of creation, and his bare reſt from them, it being a doing of nothing, & not making of good things, cannot in any caſe bee eſteemed better then the workes of the ſixt daies wherein God created all things good and perfect with naturall perfection. For doing of good is better in the judgement of all reaſonable men, then doing of nothing.

Secondly, for Gods perfecting of the creation by bringing man and woman the laſt and chiefeſt of his creatures into being that was on the ſixt day, and his making of every creature compleat & perfect in his kinde, that was done on the ſeverall daies in which they were ſeverally created, they cannot be any ground of ſanctifying the ſeventh day, but rather of the ſix daies of the weeke. Wherefore it remaines that Chriſt promiſed a perfect redẽption on the ſeventh day of the world beginning actually to mediate for man & to cõmunicate his ſpirit & ſupernaturall grace & faith to our firſt parents, is the ground of the inſtitution of the weekly Sabbath on that day.

Secondly, a ſupernaturall effect cannot proceed from a naturall cauſe, a ſpirituall building cannot bee ſurely ſetled on a naturall ground and foundation. If the effect bee ſupernaturall the cauſe muſt be ſuch, and if the building be ſpirituall, the foundation alſo muſt

muſt bee ſpirituall on which it is ſetled. Now the ſanctification of the Sabbath as it is Gods worke in the firſt inſtitution, it is a ſeperating of a day from naturall, to heavenly, ſpirituall, and ſupernatural uſe, and to workes which tend to ſuch an ene, as cannot be obtained by creation, but onely by the mediation of Chriſt, and ſanctification of the Sabbath, as it is a worke and duty which God requires of a man, is wholy exerciſed about things which concern Chriſt, & which have relation to him, and which none can rightly performe without the communion of the ſpirit of Chriſt, & the ſaving guifts and graces of God in Chriſt. The Hebrew word *Kadaſh* ſignifies only ſuch workes in all the Scriptures whereſoever it is uſed, and never any thing is ſaid to be holy or ſanctifying but in, for, and by Chriſt, wherefore that ground of the Sabbath muſt needs be ſomething in Chriſt, or indeed Chriſt himſelfe on the ſeventh day firſt promiſed and revealed a perfect and all ſufficient Redeemer and Mediatour to gather all things to God.

Thirdly that which hath no proper or principall end or uſe, but ſuch as preſuppoſeth Chaiſt and his mediation, and is ſubordinate to him promiſed and to the revelation of redemption by him, muſt needs be grounded on Chriſt, and receive the firſt inſtitution and Originall from the promiſe of him, or him promiſed. This is a certain truth which with no coulour of reaſon can be denied, For God doth nothing in vaine, he makes all things for there proper end and uſe, and brings nothing into being before he hath a proper end & uſe ready before hand, for which it may ſerve. Now the proper principall end and uſe of the Sabbath for which the Lord is ſaid in the Scriptures to inſtitute & give it to his people, is ſuch as preſuppoſeth Chriſt and his actuall meditation, and is ſubordinate to the promiſe of redemption by him.

Firſt God himſelf teſtifieth both in the Law, *Exod.* 31, 13. alſo in the Prophets *Ezech.* 20, 12, that he gave his Sabbath to his people for this end and uſe, *That it might be a perpetuall ſigne between him and them*, to confirme them in this knowledge and beleeve, *That he is their God who doth ſanctifie them.*

Secondly, another maine uſe for which God inſtituted the Sabbath is, that it might bee a ſigne and pledge to his people of the eternall reſt or Sabbathiſme which remaines for them in heaven, and untill they come to that reſt, they are bound to keepe a weekly

holy

holy Sabbath to put them in hope of that eternall reſt, ſoe much may be gathered from the Apoſtles words, *Heb.* 4. 3. 9.

Thirdly, the Sabbath is for that end and uſe, that by keeping it holy, & by ſanctifying our ſelvs to the Lord, and delighting our ſelvs in him, and in his holy worſhippe, wee might grow up in holineſſe without which none can come to ſee, and enjoy God, and ſoe might draw ſtill more neere to God till we be fully fitted to ſee and enjoy him in glory, and to come to his eternall reſt in Heaven. Now all theſe principall endes and vſes of the Sabbath doe preſuppoſe the promiſe of Chriſt and his mediation.

For firſt in him alone as he is our mediatour, God becomes our God, who doth ſanctifie us, and without Gods ſhedding of the holy Ghoſt on us through Chriſt, we can never be truly ſanctified as appeares *Rom.* 8. 9: *Tit.* 3. 6. & 1 *Cor.* 1. 30, And in Chriſt we are called to be Saints and ſanctified, 1 *Cor.* 1. 2.

Secondly, there is no thought or hope of eternall reſt in heaven but in and by Chriſt, hee brings us into that, and by going before us makes way for us *Heb.* 6. 20. & 9, 24. It is that which never entered into the heart of man, his reaſon conceives it not till God doth reveale it by his ſpirit given though Chriſt 1 *Cor.* 2. 9. 10.

Thirdly, no man can haue acceſſe vnto God but in Chriſt, there is no approach to the throne of grace but in him *Heb.* 4. 16 It is Chriſt alone who for his peoples ſake ſanctified himſelfe, that they alſo might be ſanctified *Ioh.* 17. 19. And there is no growing up in grace & holineſſe but in him and by vnion and communion in one body with him as our head *Eph.* 4. 13. 16. vpon theſe infalible premiſes it followes neceſſarily, that the proper end and uſe of the Sabbath preſuppoſing Chriſt, the firſt inſtitution thereof muſt needes be grounded on Chriſt alſo.

Fourthly, if Chriſt as he is the Sonne of man vnited in one perſon vnto God, and ſo our mediatour, be the Lord of the Sabbath, ſo that the alteration and chaunge of it from one of the ſeven dayes to another, is onely in his power and depends wholy on ſome chaunge in him; then the inſtitution of it is grounded one the promiſe of him and upon his mediation. Now the Antecedent is manifeſt by our Sauiours owne words, *Mat.* 12. 9. where hee calls himſelfe Lord of the Sabbath day. And by his reſurrection and becomming *the head ſtone of the corner*, the Sabbath is chaunged from the day of him promiſed vnto the day of the full exhibition of him a perfect actuall redeemer in his reſurrection, as *4 Reaſon.*

David foretold *Pſal.* 118. And the practiſe of the Apoſtles in all Churches of Chriſtian Gentiles doth aboundantly declare, *Act.*20.7. and 1 *Cor.* 16.2. wherefore undoubtedly Chriſt promiſed, was the firſt ground of the inſtitution of the Sabbath, & as our Saviour in that place of the Goſpel *Mat.*12.9. affirmes, it was made for man, that is not only for mens uſe but alſo for him, the ſon of man: & upon the promiſe & undertaking of him to become man & the ſeed of the women, for mans redemption & for deſtroying the workes of the Divill.

V S E.

This Doctrine thus fully proved & confirmed, is a Doctrine of ſpeciall uſe to worke in the hearts of all true Chriſtians, who have all their hope & confidence in Chriſt, an high & holy reverence & eſteeme of the Lords holy weekly Sabbath, & to provoke & ſtirre them up to a carefull conſcionable & diligent obſervation thereof, in all their generations, for the promoting & propagating of pietye, & for the increaſe of devotion and advauncement of Religion, in all ſucceding ages. If the obſervation of the weekly Sabbath were but a dictate of nature, written in mans heart in the creation; then were the chiefe end and ayme of it no more but an earthly felicitye, and the fruition of a naturall life in an earthly paradiſe. It ſhould be no better then one of the duties which belong to the old couvenant of life, & juſtification by mans owne works; which is aboliſhed and made void by mans fall. And It is wholy fruſtrated of the proper end & uſe of it, which was juſtification, & life by workes of a mans own doing. And ſo being not a part of the wiſedome, which is from above, it ſhould be of leſſe eſteeme and of common and ordinary account with holy Chriſtian Saintes. Or if the Sabbath were a legall rite and ceremoniall ordinance onely, ſuch as were ſacrifices, burnt offerings, circumciſion and legall purifications, which were ſhadowes of things to come, then ſhould it be aboliſhed by the full exhibition of Chriſt, and the obſervation thereof among Chriſtians of the beleeveing Gentiles, were no better then ſetting up of abominations which make deſolate by cutting men off from Chriſt.

But here we are taught better things concerning the Lords holy weekely Sabbath, *to weet*: that it is an holy Heavenly, Euangelicall ordinance, wholy grounded upon Chriſt and depending onely upon him, firſt inſtituted upō the promiſed Chriſt, & limitted to the ſeventh day of the weeke, in which he was promiſed to be mans redeemer, did

did undertake,& in ſome meaſure begin actually to mediate and to intercede for man with God, and commaunded to be kept onely on that ſeventh day, during the tyme of the old Teſtament while Chriſt was onely promiſed, & the fathers ſought ſalvation in him to come:

And now ever ſince the full exhibition of Chriſt a perfect redeemer in his reſurrection, neceſſarily impoſed on all Chriſtians, and limitted by virtue of the firſt inſtitntion and foundation of it upon Chriſt, to that day even the firſt day of the weeke, which is the greateſt day of Chriſt appearing in the nature of man on earth, that is the day of his reſurrection to glory and immortalitie, and the day of his complete victory and triumph, in his owne perſon over ſin, death, the *D*evill & all the powers of darkneſſe.

So that though the particular dayes of the weekely Sabbath, that is the ſeventh of the weeke in the old Teſtament, and the firſt in the new; and under the Goſpell may truly be called temporarye and cæremoniall, becauſe they have their ſet tymes and ſeaſons; the one the tyme and ſeaſon onely under Chriſt promiſed; the other the tyme and ſeaſon under Chriſt fully exhibited, that is the whole tyme of grace under the Goſpell vntill we come both in ſoules and bodyes to the etternall Sabbath and reſt in heaven, when (Chriſt Mediatour haveing deſtroyed all enimyes and delivered up the Kingdome to God his father) God ſhalbe all in all:

Yet they are ſuch ceremonies as are holy in their ſeaſons, not by ſignification and conſecration to holy and ſupernaturall uſe only, as legall ſhadowes were: but alſo materially and in reſpect of the very duties, which are performed in obſervation of them; yea and effectively becauſe the due obſervations of them properly tends to begitt and increaſe true holyneſſe in Gods people.

Beſides if we conſider the obſervation of a weekely Sabbath ſimply in it ſelf without limitation to a particular day, ſo it is a perpetuall ordinaunce of God which bindes all mankind to the end of the world.

And there is none of all Adams poſteritye, but by Gods firſt inſtitution he is bound to keep the holy weekely Sabbath, upon that very day of the weeke, which by the word of God and the ground of the inſtitution, appeares to be moſt ſeaſonable in the age and the ſtate of the Church under which thy live and have their being on earth.

Now these things being, soe, how it is possible that any true syncere Christian (who as by one spirit and by a true lively faith, soe also in his whole heart and in all holy affections is vnited vnto Christ, and hath all his hope & confidence in him as in his only Redeemer Lord & Saviour) should not haue the weekely Sabbath in most high esteeme, which was first grounded vpon Christ, promised & came in upon the seventh day of the world, together with the word of promise and the glad tidings of the worlds redemption by Christ: and with the perpetuall commandements of repenting and beleeving in Christ, which are the great commandements of the Gospell, which Holy and blessed Sabbath hath still continued and gone along with Christ promised on the seventh day, during the time of the old Testament, and since the full exhibition of Christ in his resurrection, hath advanced forward together with Christs vnto the first day of the weeke, in which day he perfected mans redemption, triumphed over death, rose vp and was advanced to glory & immortallity. Surely they who professe loue to Christ, and profane the weekely Sabbath, they are no better then painted Hipocrites, yea rather they are to bee numbred among those bold, audacious and scandalous sinners, who presume to pull a sunder those whome God hath inseperably joyned together, that is, the sabbath and Christ the Lord of the sabbath, who while they professe Christ in word, doe indeed deny the power of true Christian godlinesse, and do what in them lieth, to turne the publick worship of God into sacrilegious profanation, and soe to provoke the eyes of his glory. Thus much for the second maine thing here offered in this text, that is the ground of the holy weekly Sabbath.

CHAP. 4.

THE third maine thing which here offers it selfe and which I haue propounded to be handled more largly, as comprehending in it diverse speciall points of great weight and moment, as the Sanctifying of the seventh day, as Gods blessing of it, so far as blessing signifies Gods setting of it apart to be kept & observed for a blessed memoriall of the promise of Christ, & as it is apart of the first institution of the sabbath.

For Gods blessing of a day or any other thing doth signifie. 1. His giving of some notable benefit on that day, or to the thing blessed. 2. his setting

ſetting of it apart to a bleſſed end & vſe, in the former ſence it belongs to the ground of the Sabbath and ſo I haue ſpoken of it before. In the later ſence it belongs to Gods act of Inſtitution; and as in effect the ſame with ſanctifying of the ſeventh day, onely this I conceiue to be the difference that Gods ſanctifying of a thing is, his ſeperating of it by his word and commandement, to a ſupernaturall and extraordinary vſe either profitable, or unprofitable to it ſelfe, as his ſeperating of things to be his inſtruments of juſt vengance for the deſtruction of his enemies, and ſeperating men to ſome holy offce for a time, as Saul to Prophesie, Elies ſonnes to bee Prieſts, and Iudas to bee an Apoſtle, by which office they received no true bleſſing; but it turned to their greater curſe at laſt. But Gods bleſſing of a day, or any other thing, is his ſetting of it apart for a bleſſed vſe, and his pronouncing and demanding it by his holy powerfull word, to be a bleſſed daie or bleſſed thing, and to ſerue for holie & bleſſed vſe, and ſo bleſſing is that ſpeciall ſanctifying which is ſeperating of things to a bleſſed uſe, and come here to bee handled vnder Gods ſanctifyng of the ſeventh day: For Gods ſanctifying in this place, is a bleſſed ſanctifying of the daie to a bleſſed vſe, and the word bleſſed is put before to make us clearlie ſee and vnderſtand ſoe much. I will therefore inſiſt only upon ſanctifying which comprehends bleſſing in it; and will firſt open and expound the word and ſo proceed to points of Doctrine.

The Hebrew word, *Kadaſh*, is never vſed in any other ſence in all the Scriptures, but onelie to ſignifie ſeperating of things from their ordinarie and naturall vſe, to ſome vſe more then naturall or aboue nature & the fitting & preparing of them for that uſe, as for example compining of nations in an holie league againſt Babell, or other wicked ſtate to execute on them Gods juſt reuenge *Jer.* 6.4. & 12.3. & 22.7. & 51.27.28. and ſeperating ſome cities for refuge *Ioſh.* 20.7. whenſoever this word is attributed to God in all the Scripture, it ſignifies either Gods ſeperating things or times for holy vſe, by his word and commandement, or by ſome holineſſe ſhewed or ſome extraordinarie holie word done in them as *Exod.* 9.44. 2. *Cron.* 7. 20. or elſe Gods infuſing of his holie ſpirit, and of ſpirituall and ſupernaturall graces & gifts of holineſſe into men by which they are ſeperated from carnall men, and prepared for Heavenlie glory as *Exod.* 31.13. *Levit.* 20.8. *Ezec.* 20.12. *Ier.* 1.5. where God.

God is ſaid to ſanctifie his people, and to make them holy, that ſo they may be fitt to come nerer to him. And frequently in the new Teſtament, the Greek word ἁγιασμὸς is uſed in this ſenſe as *Eph. 5, 26. Heb. 2. 11.*

Here the word ſignifies not ſanctifieing by infuſing holineſſe and making holy, but Gods conſecrateing, that is ſeperating the ſeventh day to an holy, heavenly ſpirituall, and ſuperuaturall uſe, by his word and commaundement, or by ſome holy worke done firſt in it, or ſome holineſſe firſt revealed upon it.

For this was the day in which God by his gracious promiſe of Chriſt, and by the new covenant of life made with mankind in him, did communicate his ſpirit to our firſt parents, and wrought in them faith and all holy graces needful to ſalvation, and ſo of, *Iſhah*, a woman who brought *wo to man* made our firſt mother. *Chavah.* that is the mother of life in Chriſt to all liueing. אִשָּׁה

This day, God here upon, commaunded to be ſanctified of men, and kept holy by holy exerciſes which tend to the honour & praiſe, and to the ſolemne commemoration and memoriall of Chriſt promiſed, and of his own reſt in Chriſts mediation, and this day he appointed to man to be a ſigne and pledge of the æternall Sabbath in heaven, after the end of the world which in ſix dayes he created.

Here therefore we ſee wherein eſpecially Gods ſanctifieing of the ſeventh day to be an holy Sabbath of reſt, did conſiſt. Which that it may yet appeare more fully and diſtinctly in all the particulars, I will reduce, the ſumme of all into a few poſitions, ſome negative, and ſome affirmative; which being by evident teſtimonies of Scripture, and by good arguments grounded on the word of God, proved and confirmed; The trueth will be ſo cleare and manifeſt, that the ſimple ſhalbe able to underſtand the true ſanctification, both of the ſeventh day which was the old Sabbath of the old Teſtament, and alſo of the Lords day the Chriſtian Sabbath of the new Teſtament under the goſpell.

CHAP. 5.

1. Poſition negative.

FIrſt we muſt not in any caſe imagine. That Gods ſanctifieing of the ſeventh day was the creating or infuſeing of any naturall holyneſſe into

in to it, by which it was distinguished from other dayes of the weeke, and made more excellent then any of them. My reasons are:

First becauſe creating of naturall holyneſſe in any thing, is a worke of creation: But God reſted from all works of creation on the ſeventh day, and from making any thing which belonged to the naturall being of any creature, or to the natural frame and perfection of it, witneſſe the wordes of my text, and the wordes of the Lord him ſelfe. *Exod.* 20.13.

Secondly the Scriptures which are the onely rule of faith, and ſo all Doctrines of this kind do never mention any naturall holyneſſe in any creature which God made in the whole created frame of heaven and earth; all though God did create man perfect in his kinde, even in his own image.

Yet I doe not read, that this image comprehended any more in it, but naturall gifts and endowments onely, as light of underſtanding, libertye of will, moſt free to good onely, and well ordered affections all upright; alſo a comely frame and excellent temperatur of the body, fitt to be the ſeat, ſubject & inſtrument of a liveing reaſonable naturall ſoule and ſpirit, and to rule over all other creatures. *Salomon* the wiſe preacher deſcribeing the image and excellent frame wherein God created man, makes no mention of any holyneſſe, but onely of naturall uprightneſſe. *God* (ſaith he) *made man upright*. We never read of holyneſſe naturall to any but onely to God.

Thirdly true holyneſſe is a gift of ſupernaturall grace given onely in Chriſt, and proceeding from the holy Ghoſt ſhed on men through Chriſt, and dwelling in them as the immortall ſeed of God.

It belongs not to the naturall image of God wherein the firſt earthly Adam was created; but to the ſpirituall and heavenly image of the ſecond Adam, Chriſt who is a quickening ſpirit & the Lord from heaven heavenly, whoſe image no man can bear but in the ſtate of regeneration, when he is borne of the ſpirit, and begotten of God to a lively hope, to the *inheritance incorruptible and undefiled which fadeth not a* 1. *Pit.* 1.3 way; as I have largly here to fore proved by divers Scriptures which appoſe the image of true holyneſſe, and undefyled righteouſneſſe, which men have in Chriſt; to the image of the firſt Adam, but that upright image wherein he was firſt made, and that corrupt image where in to he was transformed by his fall, as appeares moſt plainely, 1. *Cor:* 15.45.49. & *Eph.* 4.23.24.

The

Objection. The thing which deceives many learned men, and carries them to thinke that holineſſe was apart of mans naturall image in which he was created is this.

Firſt they take it for granted, that all vprightneſſe & purity of man in heart, ſoule, life, and converſation, by which he is conformable to the law of nature and to Gods will revealed, and his commandements given to him, is true holineſſe and is ſo called in Scripture.

Secondly, they reade that Adam was made by God vpright and had that purity & vprightneſſe which made him conformable to Gods law and revealed will, and this was Gods image in him, & hereupon they conclude, that Adam was created in true holineſſe.

Anſwer. To this I haue heretofore vpon another text fully anſwered, by laying downe a plaine diſtinction gathered from Gods word, and daily experience, and by applying it to this purpoſe. For I haue diſtinguiſhed purity and vprightneſſe by which man is conformable to the revealed will and law of God into two ſorts. Firſt there is a created naturall purity & vprightneſſe founded vpon naturall principles, which God gaue to man in his firſt creation, by he which was conformable to Gods revealed will, to the law of his nature in the ſtate of innocency, but this vprightneſſe having no other roote, or foundation, but mans mutable nature and frame, was alſo mutable and was quickly defaced and corrupted by the ſubtilty of the tempter and mans fall. Secondly, there is a renewed or new created vprightneſſe and purity of man in his heart and ſoule, life and converſation, which is found onely in Gods elect & faithfull regenerat Children; by which they are here in ſome meaſure made conformable to the law and will of God; this although it is much ecclipſed and obſcured by the remainders of naturall corruption which ſtill dwell in Gods Saints in this fraile life and morrall body, and doth not ſhine forth in the true brightneſſe of it, yet it proceeds from an eternall fountaine, the pure waters whereof ſpring vp unto life eternall, and cannot be defiled but remaine pure, though they paſſe through the dead ſea of Sodom, the filthy lake of mans naturall corruptions, which dwell ſtill in this body of death, this pure fountaine is the ſpirit of regeneration which God ſheds through Chriſt on the elect, as our Saviour himſelfe teacheth, *Joh.* 14.4. & 8.38.39. And becauſe this ſpirit even the holy Ghoſt which daily renues them, being ſhed on them in there new birth *Tit.* 3.5.6. doth dwell in them as the morrall ſeed of God, & abides with them for ever *Joh.* 14,16. and is ſtronger then the ſpirit of malie

malice the Devill, which overthrew our first parents and ever since rules in all worldly men, 1 *Ioh.*4.4. Therefore it is true puritie and vprightneſſe which cannot faile nor deceive us as Adams did; and this is that which the Apoſtle cals the new man and the righteouſneſſe and *holineſſe of truth, Epheſſ.*4.24. in the ſame ſence that ſpirituall, ſupernaturall, and heavenly graces are called *the true riches*, that is the riches durable and incorruptible, which will never ly vnto vs: nor by failing deceive vs, *Luk.*16. As for the created purity and vprightneſſe by which the firſt Adam was conformable to the law, it is never in all the Scriptures called by the name of holineſſe, neither is it, or any morall virtue in any vnregenerate man, any true holineſſe, becauſe it proceeds not from the holy Ghoſt who dwels in the regenerate and works all true holineſſe in in them. I wiſh that all the learned would ſeriouſly weigh this truth & embrace it with their hearts, and beare it continualy in their minds and memories: For this will at one blow raze to the very foundation all pelagian, Popiſh, Armian Hœreſies, concerning the power of mans free will, the efficacy and merit of mans naturall workes don before regeneration, and the falling away of men regenerate and juſtified, from the grace of God and from juſtifying faith and true holineſſe, alſo concerning vniverſall grace given to all men, by which they haue it in their owne power to be ſaved.

And if it would pleaſe the Lord to open the hearts of our people rightlie conceive this difference, betweene the image of the firſt and ſecond Adam, and betweene the created naturall vprightneſſe of Adam, and the ſpirituall vprightneſſe and infuſed holineſſe wherein the ſecond Adam was conceived and framed by the holy Ghoſt. This would raviſh their hearts and fill them with admiration of the ſingular loue of God to his elect in Chriſt, and of the ſingular excellencie of the grace & holineſſe, and of thoſe high prerogatives which the regenerate and faithfull receive and enjoy through him, which indeed ſoe farre exceed all that belonged to man in the ſtate of innocency, as Chriſt the ſecond Adam in his humanity exceeded the firſt Adam, and immutable grace exceeds mutable nature, and as eternall fruition of God in heavenly grace, excels the fruition of fading pleaſures in an earthly paradiſe.

CHAP. 6

Secondly, Gods ſanctifying of the ſeventh day was not the creation or infuſing of any ſpirituall or ſupernaturall holineſſe into it; by which

it did excell all other dayes of the weeke. For first all ſpirituall and ſupernaturall holineſſe: is created & infuſed by the holy Ghoſt; only into reaſonable creatures Angels and men, and cannot be in any thing void of reaſon, vnderſtanding, free will and affections. Although things without life, and creatures void of reaſon, are called holy by way of relation, becauſe they are dedicated to an holie uſe: Yet nothing is called holie by holineſſe of qualification, that is by holineſſe inherent & heavenlie grace, qualitie and perfection, but onelie man and the holie Angels who are partakers of the holie Ghoſt; and haue him dwelling & working in them. For this holineſſe is unſtained puritie and vnſpotted vprightneſſe, which poſſeſſeth and informeth the vnderſtanding, will, deſires, affections and inclinations of reſonable creatures, & makes them conformable to Gods revealed will and the rule of his law. See that to imagine holines infuſed into any time, place or any other thing, which hath not reaſon & vnderſtanding and will, is a mere dreame, dotage and ſuperſtition. Times and places, as holy daies, and holie temples, are holie in Scripture not for any holines inherent in them, which they communicate to Gods people, but becauſe theſe daies and places are dedicated to holie uſe, and in them God is pleaſed by his ſpirit working with his word and ordinances, to begit, increaſe and ſtirre vp holy affections in men, and to come and enable them to performe holie actions, according to Gods will.

Secondlie, all true infuſed inherent holineſſe, created and wrought by the holie Ghoſt, ſprings from an eternall fountaine, and is founded vpon a ſure rock which can never bee removed but ſtandeth firme for ever. Where Gods ſpirit once informeth or taketh poſſeſſion, and worketh true holineſſe ther he abides for ever, *Ioh.14.16.*

The Devill and all the powers of darkneſſe cannot prevaile, nor diſpoſſeſſe him, *for he is greater then they all*, 1 *Ioh.4.4.* Soe that if God had ſanctified the ſeventh day; by infuſing holineſſe, and conforming it with the holy Ghoſt, it could never haue beene profaned, polluted and defiled by men, neither could there haue beene any chaunge, of it from the holy Sabbath to a common and ordinary day of the weeke, as now wee ſee, by Chriſts reſurrection: It ſhould haue continued Gods holy weekly Sabbath for ever, even as men once truly regenerate and ſanctified by the holy Ghoſt, are by that ſpirit ſealed vnto the day of full redemption, *Epheſſ.4.30.*

CHAP.

CHAP. 7.

THE affirmatiue poſitions wherein J will ſhew how God ſanctified the ſeventh day are three. 1. *Poſition affirmative*

Firſt God did on that day reveale himſelfe to man a moſt pure and holy God, more then in all the ſix daies of the creation. For in creating all things of nothing, he ſhewed his power: And omnipotencie in making al things good and perfect, in there kind. And in ſetting the heavens and the earth and all creatures in ſuch an excellent & comelie order, hee ſhewed his wiſdome and goodneſſe. And in making man vpright in his owne image, & giving him dominion over all living creatures to order them according to his will, and to the law written in mans heart, he declared his righteouſnes. But on the ſeventh day by promiſing Chriſt a perfect redeemer and Sauiour, he manifeſted and revealed his moſt perfect purity & holineſſe diverſe waies. Firſt by his ſuffering of man to liue in his ſight, and to approach to his preſence when he was corrupted by his fall, and become filthy and abominable, and in the ſtrictneſſe and rigor of juſtice worthy to be deſtroyed with eternall death. God did plainly ſhew that he is a God infinitly holie and cannot receive the leaſt ſpot and ſtaine of mans corruption approaching to his preſence, but appeares moſt pure and glorious, and ſhines forth bejond all meaſure, by making an holy vſe of mans vncleanneſſe, and ordering and diſpoſing it to the more full manifeſtation and communication of his glorie & goodneſſe to his elect in Chriſt: For as the purity of gold doth more appeare by abiding moſt pure and perfect in the midſt of conſuming fire and a furnace of fire full of uncleane aſhes, and after the touching of things moſt vncleane. Soe Gods perfect purity and holineſſe appeares moſt infinit and vnſported, in that he ſuffers vncleane man, made filthy and abominable by ſinne to live in his ſight and preſence, & doth order & diſpoſe his uncleanneſſe to an holy end, & doth meddle with it, & touch it, & yet is no whit diminiſhed or obſcured therby but made more bright and reſplendent in the eyes of the world. Secondly God by his promiſing of Chriſt to become mã, & in mans nature to make a ful & perfect ſatisfaction to juſtice for mans ſin, did ſhew his infinit purity & holy hatred of ſin, more then by any worke of creation, In that rather then mãs ſin & filthines ſhould not be puniſhed to the full, & his juſtice fully ſatisfied, he would giue his own Son, a perſon of infinit value to bear the curſe & ſuffered the whole puniſhment of ſin in mans nature and ſo to make full ſatisfaction for it.

Thirdly, the revealing of Christ and promiſing of him to be a ſecond Adam, who is the Lord from heaven heavenly, and a quickening ſpirit, through whom he doth richlie ſhed his ſpirit on Adam, and all his elect ſeed in their generation; which holy ſpirit doth dwell in their frail earthly ſinfull bodies, as in a Tabernacle & temple all the time of this fraile life, & is not ſtained nor defiled with their corruptions: but doth abide moſt pure and holy, and doth overcome, mortifie and kill by a long and lingring death the old man of ſinne in them, and workes in them that ſpirituall purity, and holineſſe, which though it be not like a grain of muſtard ſeed; yet cannot bee deſtroied or defiled, but increaſeth more and more, and prevaileth againſt all powers of darkneſſe, this doth aboue all ſhew the infinit puritie and holineſſe of God and of his ſpirit. And therfore I conclude that God by promiſing and revealing Chriſt, on the ſeventh daie, did then firſt ſhew himſelfe infinitly pure, and did manifeſt vnſpotted holineſſe, more then in all the ſix daies of the creation: and this is the firſt point of his ſanctifying of the daie, to bee an holie Sabbath of reſt, vntill the full exhibition of Chriſt, a perfect actuall redeemer, on the day of his reſurrection.

CHAP. 8.

2. poſition affirmative.

SEcondly, God on the ſeventh daie, did though Chriſt promiſed hed the holie Ghoſt on our firſt parents, begirtēth of his immortal thē ſeed, ſanctifiethem and worke, faith and all ſaving graces in them; ſo that they beleeved the promiſe and found reſt in Chriſt. And ſo this was the daie wherein God did firſt make man actuall partaker of his ſpirit, and did make in him true holineſſe, and conforme him to the Image of Chriſt, This appeares by three things.

Firſt, by Adams words, *chapt.* 3. 20. where not withſtanding Gods paſſing of the ſentence of bodilie death againſt him, and of his returning to duſt in the grave, in the words next before: yet he by faith laies hold on one eternall life in Chriſt the promiſed ſeed, and being ſtrengthened with might by the ſpirit in the inner man, doth call his wife *Chavah*, which ſignifieth *life*, becauſe by Chriſt promiſed to be come her ſeed, ſhee ſhould bee the mother of all liuing, and not onely all his naturall ſeed, ſhould by Chriſt haue naturall life for a time, and being on earth continued vnto them: but alſo after death his wife and all their elect ſeed ſhould haue life eternall in him. This is a ſtrong argument of a live

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faith, and of the quickening ſpirit given to Adam vpon the verie daie of the promiſe which was the ſeventh day.

Secondly, that our firſt parents had the holy ſpirit given them on that daie, & by faith were inſtituted & made partakers of the righteouſnes of Chriſt, the coats of ſkins doe ſhew which God fitted to them, & put vpon them. For undoubtedly theſe ſkins of cleane beaſts, which God taught and commanded them to kill and offer in ſacrifice as tipes, figures, and pledges of their redemption, by the death and ſacrifice, of of Chriſt: and theſe coats made of the ſkins of beaſts ſacrificed, and put upon our firſt parents by God himſelf, did plainly forſhew the covering and clothing of all the faithfull with the Robes of Chriſt ſatisfaction and righteouſneſſe, & were a token and pledge to them, that they were juſtified by faith in Chriſt to come, and cloathed with the garments of ſalvation. For all Gods worksare perfect: he gives to no men by his own hand immediatly the outward pledg & ſeale without the inward grace.

Thirdly, Adams teaching of his ſonnes, Caine and Abell to ſacrifice, and to bring offerings & firſt fruits to God, which were tipes of Chriſt, and of Gods reſt in his mediation and fulls ſatisfaction, and that at the end of daies, that is the ſeventh which is the laſt of the week, & Gods holy weekly Sabbath, theſe I ſay doe teſtifie Adams faith in the promiſe, his holy obedience to Gods commandment of keeping holy the ſeuēth day, and his holy care to teach his Children holy obedience alſo. Now this being manifeſt, that of the ſeventh day God did firſt ſanctifie man by his holy ſpirit, and did bring in holineſſe into the world among men. we muſt needs acknowledg this a ſecond point of Gods ſanctifying that day, and making it fit to bee his holy weekely Sabbath and the day, of his holy worſhip. *Gen. 4.*

CHAP. 9.

THirdly the Lord God for a memoriall of theſe ſupernaturall & heavenly things firſt revealed, & done on the ſeventh day, and for a pledg to man of the eternall reſt in heaven, did alſo by his word and commandment, appoint every ſeventh day to be vnto man a day of reſt from his owne works which concerne this worldly life, and to be kept an holy Sabbath, to the Lord his God, and this is the third point of Gods ſanctifying the ſeventh day, and ſetting it apart for holy and heavenlie vſe, and for holy worſhippe, ſervice, and religious duties which tend *3 poſition affirmative*

tend to begit and increaſe holineſſe in men, and ſo to bring them to ſee and enjoy God in the eternall reſt of glorie. This point becauſe it is of greateſt weight and moment, & comprehends in it many of thoſe things which are neceſſary to be laid open, & made knowne for the diſtinct and profittable underſtanding of the Lords holy weekly Sabbath, & the right obſeruation thereof, together with the duties which belong thereunto, & are therein required. Therefore I will doe my beſt endeauour to handle this point more fully, & to laie open diſtinctly the ſpeciall things therein contained, and that in this method & order.

Firſt I will proue this maine point, to weet: That Gods bleſſing and ſanctifying of the ſeventh day, did include the giving of a law & commandement for the keeping of an holy weekly Sabbath, & Gods giving of this commandement was a maine & ſpeciall part of his ſanctifying of it.

Secondly I will enquire & ſearch out the nature of that law & commandement, & how farre, & in what manner it bindes Adam, and all his poſteritie.

Thirdlie, becauſe everie law which God gives to man, doth impoſe a dutie upon man, and bindes man to the performance of it, therefore the uerie words of the text binds me to handlle at large, mans dutie which this commandement of God, & this word by which hee did bleſſe and ſanctifie the ſeventh day, doth impoſe upon Adam & all his poſteritie, even their ſanctifying & keeping holy the Sabbath day.

For the proofe of the maine point, we haue three notable argumẽts: Firſt we haue the plaine teſtimony of God himſelfe *Exod.* 16. 28. where he cals this his bleſſing & ſanctifying of the ſeventh day, by the maine of a commandement & law. & tels the Iſralites that they not keeping of an holy reſt; but going out togather Manna on the ſeventh day, did refuſe to keepe his commandements and lawes, that is his commandements and lawes which he had given from the beginning in his bleſſing and the ſanctifying of the ſeventh day; For of other ſpeciall lawes and commandements given beefore that time concerning the Sabbath there is no mention at all in Scripture, neither did God giue any beſides that from the beginning, untill hee ſpake unto them afterward from mount Sinah, and in the fourth Commandement called upon them to remember the Law of old, ginen for keeping holy the Sabbath, and renewed it againe to them.

Secondly, In all the law of God and in all the Scriptures wee never

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read of any thing truly hallowed, ſanctified and ſet apart for holy vſe but by ſpeciall Commandement of God, and by the direction of his word: the firſt thing which is ſaid to bee ſanctified after the ſeventh daie, is the firſt borne of Iſraell *Exod* : 3.2. and this was by Gods ſpeciall commandement, and therefore hee ſaith that he hallowed them *On that day which he ſmote the firſt borne of Egypt, Num.* 3.13. The next ſanctified mentioned in Scripture is that of the people of Iſraell when they were to come into the ſight and preſence of Gods Majeſtie at mount *Sina Exod.* 19. 10. and that was by Gods direction and commandement as is there teſtified in expreſſe words.

The third ſanctification mentioned in the Scriptures, is that of the Sanctuary, and the Altar and all the holy Veſſels and implements thet of. And Aaron and his ſonnes the Prieſts with all their robes and veſtments, alſo the ſacrifices and all other holy things of the Tabernacle, & they all were ſanctified by the ſpeciall commandement of God, and by direction of his word as Moſes in the law teſtifies in *Exodus* 40. & divers other places.

Soe the temple in Ieruſalem and all the Holie things which are conſecrated and dedicated to the ſervice of God by Solomon, are ſaid to be hallowed and ſanctified by God: *1 King* 9. 3; *and* 2 *Cron.* 7. 17. that is by Gods ſpeciall commandement & direction.

And Moſes his dedication of all things in the law, is ſaid to bee by bloud and that by precepts ſpoken to the people according to Gods law *Heb.* 9. verſ. 19.22. And every creature of God is ſaid to be ſanctified to the uſe of the Saints by the word of God, and by prayer 1 *Tim.* 4. 5.

Now if in all Gods word everie thing is ſaid to bee ſanctified, by the word and ſpeciall Commandement of God: And whereſoever in all the Scriptures God is ſaid to ſanctifie any thing, and to ſeperate it for holy Uſe: The word (Sanctifie) doth neceſſarilye implie a Commandement, and ſpeciall law of God given for the ſeperating of it.

It were againſt all reaſon and common ſence to deny heere in this text the wordes (*Bleſſe and ſanctifie*) doe neceſſarilie alſoe implie that God gaue a ſpeciall commandement and law for the keepeing of his holie weekelie Sabbath an holy reſt unto him the Lord our God.

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Thirdly, whatsoever is sanctified by God and so dedicated to holy vse, that it is not in the power of any creature to alter and chaunge and turne it to another use, without sinne and transgression against God, that is certainlie established by a spirituall law of God, for where there is no law there is no transgression. Now after that God had sanctified the seventh daie, & apointed it to be the rest of the holie Sabbath, It was a sinne and transgression not to keepe it, or to chaunge and alter it to common vse, yea it was transgression against Gods commandements as appeares in the place before mentioned *Exod.16.23.28.* Therfore Gods sanctifying the Sabbath was vndoubtedlie by giving of a commandement for the due keeping and observing of it.

Objection. But from this point thus proved, there ariseth an objection, the answering and removing whereof seemes to a matter of some moment. For this being granted, that God in sanctifying the seventh day immediatlie after the ending of the creation, did giue a speciall law for the observation of the seventh day of every weeke as an holy Sabbath: And if once consecrated by Gods law to holie use, may in no case be turned to common and profane vse, and whosoever doth chaunge it, sinneth most greeviouslie, as appeares *Exod.*30.32.& *Num.*16.38. and also by the destruction of King *Belshazzer* for turning the hallowed Vessels of the Temple of Ierusalem to common and profane vse, *Dan.*5. It will here upon follow, that Adams posterity in all ages are bound to keepe the weekely Sabbath on the seventh day, and no creature may chaunge it to another daie without grieuous sinne. And the Christian Churches which haue chaunged the Sabbath to the first day of the weeke; & haue made the seventh daie a common daie wherein they doe the workes of their private calling & their worldlie businesse; haue transgressed Gods law in so doing. Neither haue they any warrant or ground from this first institution, or the fourth commandement (which the Sabbath of the Seventh daie,) to keepe their weekely Sabbath on the Lords day which is the first of the weeke.

Answer. For the satisfying of this objection, and clearing of this doubt, divers things may be answered. First that in the most strict commandement of God by which he binds men to the keeping of holy assemblies, and publick solemnities for the performance of religious duties, worshippe, and service, to his majesties memorable of his extraordinary blessings and benefits, though the solemne duties be limmited to some certaine and fit daies & those particular duties be named in the law. Yet

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if the ſubſtance of the Commandement be kept, that is; the holy ſolemnitie obſerved and the duties, worſhip, and ſervice be performed, in all full and ample manner as the law requires, though the particular daies of the month, yeare, and weeke be chaunged vpon good reaſon and for weighty conſideration; The Lord doth diſpence with alteration of that circumſtance to another day and time, which appeares by good reaſon, and for juſt cauſes to bee more convenient, and doth allow and accept that for the right performance of his law. This is manifeſt by a plain inſtance and example given by God himſelfe.

For the law of the paſſover which God gave to Iſrael did command them to keepe that feaſt in their generations, vpon the fourteene day of the firſt month, and that under paine of being cut off. *Exod.* 12.14.18. & *Levit.*23.5. And yet upon juſt occaſion, ſuch as Gods law approves either of uncleanneſſe or abſence from home vpon a farre jouney, it was lawfull to chaunge the particular time, and to keepe the paſſover, on another day more convenient, even on the fourteenth day, of the ſecond moneth, *Num.*9.11. *And ſoe Hezekiah and all the people of Iſraell and Judah kept it and chaunged the day* 2 *Cron.*30. And hereby the Lord himſelfe teacheth us, that the Lawes which command holie ſolemnities and bind all his people in their generations to the due obſervation of them on certaine ſet daies, ſuch as the law of the weekly Sabbath, & the yearly Paſſover, may ſtand in force and bee dulie obſerved, though the particular daie of the weeke be chaunged vpon ſuch grounds, as Gods law approveth and for ſuch cauſes and reaſons, as make that other day more fit, and excellent for the ſolemnitie, then that particular day of the weeke, or of the moneth which is named in the law.

Obiect. 2. Secondly, If any object that the law of the paſſover was ceremoniall, and therefore might admit of ſome chaunges, but it cannot be ſo in the law of the Sabbath if it be morall and perpetuall, binding all man kinde to the worlds end.

Anſwer. To this I anſwere, that for the time and ſeaſon wherein ceremoniall lawes are in force they are equall (in their obligation and binding of the perſons commanded) to lawes morall and perpetuall, and therefore the argument and anſwer is good and firme, and cannot with any good reaſon be rejected and denied.

Thirdly, divers poſitive lawes which are morall and perpetuall and bind Adam, and all his poſterity, in all their generations, though they be firme and immutable in themſelves & in their obligation: yet becauſe

the Duties of obedience which they impoſe vpon men, and the men vp on whom the duties are impoſed, are in their ſtate, and condition mutable and chaungable, And the chaunges and alterations of the things commanded in times, places, and other relations and reſpects, do not at all chaunge the law, nor proue it ceremoniall, and chaungable. As for example, Gods commandement and law given to Iſraell, was that they ſhould loue him the Lord their God, and ſerue him with ſuch worſhip as is agreable to his word. This law bindes them and all Gods people in all generations unchaungable: It bound all ſuch as lived in the old Teſtament to ſerve God with ſacrifices, and burnt offerings, and to worſhip him with their firſt fruits, and ſweet odoures and perfumes of incenſe, and that in the place which he did chuſe out of all the tribes of Iſraell. And it bindes vs ſtill who liue under the new Teſtament: to loue God, and to ſerue him. But with a ſpirituall woſhippe and ſeruice, ſuch as is moſt agreable to the word of the Goſpell, as *Saint Paul* ſhewes *Rom.* 12. 1. and our ſacrifices are not of bruite beaſts, but our owne bodies deuoted to the obedience of Chriſt, and ſacrifices of thankes and praiſe which are the calfes of our lipps *Heb.* 13. 15. for now men are not by the law bound to worſhip God *In Ieruſalem, nor in the mountaine of Samaria*, but in every place to lift up *pure hands and hearts to God, and to worſhippe him in ſpirit and in truth, Iohn* 4. 21. And to this worſhipp the ſame law doth as ſtrictlie binde us, as it did the fathers to their bodly ſacrafices in Ieruſalem, though the ſeruice in divers particulars is chaunged, yet the law is perpetual and ſtands firme and immutable, and bindes all Gods people in al their generations.

Soe likewiſe from the firſt promiſe of Chriſt, a redeemer to mankinde, Adam and all his poſterity are bound to beleeve in Chriſt, and to ſeeke, expect, and hope for ſalvation, and life only in him the promiſed ſeede of the woman, that is in him made man, and mans mediatour And the law of beleeuing in Chriſt is perpetuall firme, and vnchaungable.

And yet the dutie which he requires is changeable, and is chaunged, now under the Goſpel from that which is under the law, in circumſtance, for the faithfull in the old Teſtament were bound to except and wait for Chriſt and to beleeve in him to come, but we under the Goſpel confeſſe Chriſt and beleeue in *that Chriſt Ieſus which is come in the fleſh*. and whoſoever confeſſeth not Chriſt which is come, but beleevs Chriſt to come he is lead by the ſpirit of Antichriſt, 1 *Joh.* 4. 3.

And

And euen thus the caſe ſtands with the law of the Sabbath, which God gaue in the beginning when he ſanctified the ſeuenth day, for by that law he bound Adam and all his poſterity to obſerue and keepe an holy weekly Sabbath, and that one the particular day of the week which is the day moſt bleſſed with the greateſt bleſſing aboue all other daies of the weeke, and wherein the created worke of the world comes to greateſt perfection, and that is brought into actuall being where God eſpeciallie reſteth, and wherewith he is chiefly ſatisfied & delighted.

This is the ſumme and ſubſtance of the law which equallie bindes all Gods people perpetually to the worlds end. This law, bound the fathers to keepe holy the ſeuenth day, and laſt day of the weeke, in the old Teſtament, becauſe that was the day moſt bleſſed with the greateſt bleſſing as yet reuealed in the world, that is the promiſe of Chriſt, & his actuall undertaking & beginning to be mans mediatour, by which promiſe of the redeemer & bringing in of ſupernaturall grace, which is ſpirituall & immutable, the mutable worke of the creation was perfected, & in which mediatō of Chriſt, God reſted & took ſuch delight, that he would not go about to uphold the world by way of creation, but cōmitted the reparation of the world to Chriſt the mediatour. But now under the goſpel ſince the ful exhibition of Chriſt, a perfect actual redeemer, & the perfecting of the work of redemption on the firſt day of the week, in Chriſt his reſurrectiō, that firſt day of the ſeuenth, which is the ſeventh in the weekly revolution, if we count the daies begiñing with the daie next following, is now the day moſt bleſſed, & wherin the created world is after a better manner, & in an higher degree perfected, & God findes that actually performed wherin he reſteth & wherwith he is fully ſatiſfied. And therfore the ſame perpetuall law of the Sabbath bindes us to keepe this day for our weekly Sabbath, & that not with ſuch ſervice as was, holy under the law, that double bodily ſacrifices, nor with aſſemblies appointed for preaching, reading & hearing of the law, & the promiſes of a redeemer to come, & for ſeeking ſalvation & bleſſings in Meſſiah promiſed & yet not come. But with ſpirituall worſhip & faithfull prai er & invocation in the name of Chriſt exhibited, & already exalted, & with reading, preaching, & hearing of the goſpel, which declareth Chriſt Ieſus already come in the fleſh. And thus I hope I haue fully anſwered the obj ction, & made it manifeſt, the chriſtian churches in chaunging the day of their weekly Sabbath, & their forme & manner of worſhip, *haue not made void*, but eſtabliſhed the law of the Sabbath, which God gaue in the beginning.

and theſe chaunges doe in no caſe proue the law to be ceremoniall onely and mutable, neither doth the morall itie and perpetuity of the law require that every circumſtance of the Sabbath, and every particular Sabbath duty, ſhould at all times remain the ſame perpetual & unchangable

CHAP. 10.

BVT that this truth may yet ſhine forth more clearlie, and may ſoe manifeſtlie ſhew it ſelfe that no ſcruples may remaine, nor any doubts concerning it or any part of it. I will proced to the ſecond ſpecial thing which is before propounded. That is, to inquire, ſearch out, & diſcover the nature and kinde of this law and commandement of God, concerning the weeklie Sabbath: And how farre and in what manner it bindes Adam and all his poſterity.

And here I haue a large field to paſſe through, wherein divers points offer themſelues to our view, which J cannot paſſe by, nor lead you along without due conſideration of them. Firſt here J meete with divers and ſeverall opinions, of the learned concerning the law of the ſabbath which come firſt to be rehearſed and examined.

Secondly, I finde ſeverall kindes of lawes which God hath given to men; mentioned in the Scripture, and divers ſorts of commandements, which we muſt ſeverally diſcribe, and diſtinctlie conſider before we can determine that which principallie is here intended, that is, what kinde of law and commandement this of the Sabbath is, and how farre and in what manner all man kinde are obliged by it, & bound to obey it.

The ſeverall opinions concerning the law of the Sabbath.

The firſt opinion is, that the law of the Sabbath is naturall, morall, & perpetuall writen in the heart of the firſt man in his creation. And that as he was bound to keepe the ſeventh day holy to the Lord in the ſtate of innocency. Soe alſo are all his poſteritie bound in all all ages even to the laſt man to keepe the weeklie Sabbath. But they who conceiue this law to be naturally writen in mans heart doe much differ & are diuided into two opinions. The one ſort holds the law to be wholy naturall, and perpetuallie morall both in reſpect of the reſt, and ſanctification, & alſo in reſpect of the particular day of the weeke, even the Seventh from the beginning of the creation.

Thus doe Iudaizing Chriſtians hold, who profeſſe Chriſtian religion, but reject the ſanctification of the Lords day and embrace and cleave

to

to the Iewes Sabbath.

The other ſort do hold that there is a three fould vſe of the Sabbath day. 1. Religious and holy, which is the exerciſe of holy & religious duties. 2. Politicall or civill, which is reſt from worldlie wearieſom labour of man and beaſt. 3. Ceremoniall or ſacramentall which is a ſignification and ſhadowing of ſpirituall reſt in Chriſt. That in the two firſt reſpects the Law is naturall, immortall and perpetuall, and that nature requires, that a ſeventh day of everie weeke ſhould bee for reſt and refreſhing, and for holy exerciſes of religion, they all affirme: And becauſe the ſeuenth and laſt daie of the weeke, was the daie wherein God reſted, hauing in the ſixt dayes before perfected all the workes of the creatiõ, therfor they hold that for the ſignifying & ſhadowing forth of ſpirituall reſt in Chriſt; the ſeventh day was the fitteſt of all, & Gods people were by Gods law bound to obſerve it, for their Sabbath vntill Chriſt had fully finiſhed the worke of redemption, & then reſted from it as God did from the worke of creation. And that ever ſince the reſurection the ſigne and ceremony of Chriſts reſt being fulfilled. The Sabbath is to be kept by the ſame law of nature, and commandement of God on the Lords day the firſt day of the weeke, which is one in ſeventh vntill the eternall Sabbath and reſt in heaven, unto which Chriſt will bring all his elect at laſt. This is the Doctrine of many of the beſt learned heretofore in our Church, and divers godly divines do reſt in this opinion which for the maine matter & ſubſtance of it, is pious & godly & approved by *Aquinas* the great Scooleman.

The ſecond opinion is, that the law of the Sabbath was not naturall wr tten in mans heart, neither did binde man to obſerve an holy reſt the ſeventh day of every weeke, & onelie on the ſeventh day in which God reſted, but that it was a poſſitiue law given by God, commanding more then the light of nature did clearly & diſtinctly ſhew to man, or bare naturall inſtinct move him unto, and that it was like the law by which God forbad man to eate of the tree of knowledge, which his own naturall appetite did leade him to eate of, being good for food & to the eye & appetite pleaſant and deſirable. But God reſtrained him from it, not but inſtinct of nature or law written in his heart, but by his owne voluntary commandement, to ſhew his authority over man, to teach man obedience, & to make man know, that he might as juſtlie haue reſtrained him from all, or the moſt part of either fruites, & that the uſe of the creatures, & the power which he gaue to man over them

was his free gift,& therfor man ought to loue& ſerve him his creatour, as for his whole being,ſo alſo for the uſe & benifit of all other creaturs. And ſoe likewiſe they hold,that by nature all dayes are alike in themſelvs,& mā by the light of nature can diſcerne no difference in thē,but yet God to make man mindfull of his creation,& of God his creatour, did by his word & everlaſting commandement giuen to man, ſeperat one day fot the vſes before named.1.For holy uſe even performance of religious duties only.2.For civill uſe,to weet:reſt from hard labour.3. For ceremoniall,to ſignifie the reſt of Chriſt after the work of redemption finiſhed,to admoniſh man of reſt from ſinfull works,& to be a token of eternall reſt in heauē.& though any one day in the week is of it ſelf naturally as fit as another,& that it is no matter what day be kept, ſo that one in ſevē be for theſe uſes ſet apart:yet becauſe God reſted on the ſeventh day from his work of creation,therfor in the old Teſtament he would haue that laſt day of ſeven to be the Sabbath untill the comming of Chriſt:intēding that when the greater work of mans redemption was perfected by Chriſt; then the day of his reſurrection in which he reſted from that worke even the Lords day, ſhould be the Sabbath of Gods people to the end of the world;And ſo this law & commandement though it be not naturall,yet it is morall, & a perpetuall,and vn changable rule of Gods conſtant will;& of mans duty in this particular: which is the main ſubſtance of it,viz,that man do keep one day in ſeven of every week for a Sabbath of reſt throughout all ages of the world, & that it is chaungable onely in the circumſtance of the day, & that onely thus far. 1. That while the work of creation was,that work vvhich had the preheminence in the eyes of the vvorld,the Sabbath vvas to be kept neceſſarily one the laſt of the ſeven,in vvhich God did reſt from that vvork,& ſo this lavv did binde men. 2. That after Chriſt had finiſhed his vvorke of redemption,reſted the ſeventh day in the graue,& on the firſt day vvas riſen & entered into his reſt, & the vvorke vvhich novv hath the preheminence vnder the Goſpel, is redemption perfected by Chriſts reſurrection, the day of his reſurrection & reſt, ſhould bee the holy Sabbath to all chriſtian people,wherby they ſhould be admoniſhed of the eternall reſt in heaven,& wherin they ſhould be holy devoted to ſuch duties,as tend to bring thē on,to the fruition of reſt with Chriſt in glory. The third opinion is,that the law of the Sabbath is not naturall nor perpetually morall at all,bnt only civill & ceremoniall,& ſome who are of this opinion doe hold,that it was giuen of God in the beginning to be obſerued only untill the comming of Chriſt,partly in memory of the

the creation, vntill the greater worke of redemtion ſhould come in, & partly to ſignifie things to come by Chriſt, & of true reſt to bee found in him, & that now it is vtterly abolished, together with all the feſtival Sabbaths, of the Iewes. Others of them hold, that becauſe there was great equity in this law, & alſo ſeting apart of one day in the week for religious exerciſes, is a thing very profittable & uſefull for the propogation of religion, and for the upholding of order in Gods Church: therfor the lavv in reſpect of the particular day is aboliſhed, for that vvas ceremoniall, but the equity of the obſervation of on in ſeven ſtill remaines. And therfore all Chriſtians in imitation of the Apoſtles, ought to keep one in ſeven, eſpecially the Lords day vvhich is the laſt in the vveeke, rather then any other, if the Church ſo determine it, & if it bee obſerued vvithout any ſuperſtitious conceipt of more holineſſe in that day, or annexed to it, rather then any other.

The fourth opinion is, that the firſt lavv for obſervation of the vveekly Sabbath vvas the fourth commandement, given from mount Sina, & that is did bind only the Iſralits to keep the ſeventh day of the vveek for an holy Sabbath untill the cõming of Chriſt: but novv under the goſpel it is aboliſhed in reſpect both of the particular day, & alſo the ſtrictnes of the obſeruation, & only the equity of it remains in the Lords day, the obſeruation vvherof is commẽded to us by the example of the Apoſtles, & novv the lavv of keeping it holy is only eccleſiaſticall & an holy ordinance of the Church. Thus you ſee vvhile men build vpon vnſure and vnſtable grounds & not upon the certain vvords of holy Scripture compared together & made to runne in a ſvveet harmony, hovv various & different they are, & hovv contrary ſome of them, in their opinions.

For the removing of all doubts, & ſetling of mens judgments in a ſure vvay ſo farre as God ſhal enable me, I vvill endeavour to ſelect & ſingle out vvhatſoever I finde in theſe ſeverall opinions, to be agreeable to the truth, & to the ſacred vvord of God, & reject the reſt: & vvill ad more over what is wanting to make up a perfect Doctrine, not out of mine owne conjections, but out of canonicall Scriptures, for that is the ſure rule of all neceſſary ſaving and ſanctified knowledge, & that muſt be the ſure guid when Fathers, Councels, & Churches do lead vs into ſeverall & doubtfull wayes. Firſt for them who hold that the law of the Sabbath was written in mans heart in the Creation, I hold it true in ſome part, to weet: thus far. That God creating man in his owne Image did print this in mans heart That as he had his whole

whole being from God, especially his reasonable soule, by which he was made able to understand the will of God, revealed to him by his word, so hee was bound to obey God and to serue him all his dayes, with his whole heart, and with all his might. And if God did require of him any part of his time, and commanded him to obsteine from some good and lawfull workes tending to his naturall good and well being, & to doe some speciall workes for his Lords pleasure, in one day or more selected daies of the weeke, or of every moneth or yeare, he ought to doe it out of duty and obedience to his Lord and Creatour. Thus farre I consent that the law is naturall written in mans heart, to weet: in generall and in respect of the common foundation:

I grant also that the law and commandement of God, injoyning the rest of men, their servants, and cattell from hard labour the seventh day, or one daie in every weeke, is a thing so naturally helpfull & needfull for the health and wellbeing of men ever since mans fall, and the curse of barennesse laid upon the earth, and the punishment of toyle some labour and faint swearing imposed on mankinde, that mans own naturall reason, will and affection must needes approue it, and moue and incline his heart to the obedience of it, and his inward thoughts cannot but accuse him of wrong done to his owne body, and to the life of his labouring cattell, and servants, if he disobey it, and in this respect it may be called a law of nature:

Yea I adde moreover that if wee take the law of nature in a large sence, as some times it is taken, that is for every law which commands such duties and such obedience, as in there owne nature are very vsefull & profittable to the parties commanded, and which is grounded on such just causes & weighty grounds, as by the judgment of naturall reason, are in their owne nature well worthy of such observance, then the law & commandement of keeping an holy Sabbath (on the seventh day in the old Testament in thankfulnesse for Christ promised & for a continuall memoriall of that great blessing: & one the first day of Christs resurrection now under the Gospell, in thankfulnesse for Christ fully exhibited, & the worke of redemption by him perfected, which so much excels the promise made on the seventh day, as perfecting of a worke excels the beginning & undertaking of it) may both in respect of the particular day & the sanctification of it be called a law of nature that is a law requiring such morall & perpetuall obedience, as is in the nature of it most just, and worthy to be performed.

But that the law and Commandement, which bound the fathers to keepe an holy reſt one the ſeventh day of every weeke, and us under the Goſpel to keepe it on the firſt day eſpecially and no other, was in in the creation written & imprinted in the heart of man ſo diſtinctlie, and expreſſly, that man had an inbred notion of it, and a naturall inſtinct of himſelfe to obſerve this law, & to keepe a weekly Sabbath on thoſe uerie daies which God hath prelcribed both to the fathers & us. This I muſt needs deny for theſe reaſons following.

Firſt Gods ſanctifying of the Seventh day by his word and commandement, and his inſtitution of the Sabbath by a poſitiue law giuen, as my text here ſhewes, had beene vaine and needleſſe, if the law and the Sabbath of holie reſt had beene expreſſly, and particularly written in mans heart already. For what man by the inſtinct of nature, & by his own naturall reaſon, will and affection, is lead and moved to do, that hee is vainly & needlefly vrged unto by any law or commandement, being of himſelfe without any monitor ready to performe it.

Secondly, the very word (*Sanctify*) ſignifieth the ſetting apart of this day to a ſupernaturall and heavenly vſe, euen for the performance of ſuch duties as are aboue the naturalll imaginations and thoughts of man, and which his naturall reaſon would never haue revealed to him, not his will lead him to do. If God by his word, and divine & ſuperturall revealation had not directed and moved him. Therefore this law by which God ſanctified & inſtituted the Sabbath is not a naturall law, but a divine and ſupernaturall precept.

Thirdly, in the creation and ſtate of innocency, man was bound to ſerve God as his creatour and the author of all his being, and to be content with that eſtat e wherein God had placed him, and ſaw to be very good, and to looke no higher. It was the inordinat deſire of more knowledge and of an higher eſtate then God had revealed and promiſed, which made our firſt parents ſo yeelding to the devils temptations, and vndoubtedly it was an occaſion of their ſinne in eating of the forbidden fruite. Now the ſerving of God as his Lord and Creatour was the duty of man euery day alike, for the heavens aboue, and the earth beneath, and all creatures in them ſerving daily for mans naturall good & welbeing, even every day equallie did put man continually in mind of his duty, to weet: that he was to loue and ſerue the Lord with all his heart, ſoule, and ſtrength at all times, for this is the righteouſneſſe of a mans owne workes and of his owne perſon, which God required of

man in the first covenant in the state of innocency, even his constant obedience to the vvhole and law and revealed will of God all his dayes withour one dayes intermission. Therefore the Sabbath which requires service of God and worship, & loue of him as mercifull a Redeemer, and that upon one day of the weeke more then all the rest, vvas not knowne nor commanded nor obserued by nature in the state of innocency.

Fourthly, the lavv of nature written in mans heart requires no particular duty, but such as his owne naturall reason and vvill did direct & lead him vnto in the creation, and vvhich belonged to him in the state of innocency. But the lavv of the Sabbath from the first institution commands and requires such things, and such vvorkes, and duties as did not concerne man in the state of innocency. As 1: Rest of man and beast from their vvearisome labour for their refreshing upon one day in seven. This man had no need of, neither vvas their any need of such rest, because the toile and labour of man and beast came in after the fall, vvhen God cursed the earth for mans sinne.

Secondly, it requires in generall sanctification of the seventh day, by holy and religious exercises, and in particular by sacrificing to God, by prayer and supplication, and by meditating on heavenly things, and on eternall rest, and by studying all holy duties vvhich might fit men for the sight and fruition of God in heavenly glory. All which & vvhat soever other holy Sabbath duties and vvorks, are mentioned in the word of God, do belong to man, only since the promise of Christ the blessed seed. And in the state of innocency, man had no occasion of any such duties he had no need of sacrificing vntill Christ, his ransome and sacrifice for sinne vvas promised, he neither could have any thought ar meditations of glory in Heauen, or studies to fit and sanctifie himselfe for the fruition thereof untill Christ the onlie vvay to eternall rest, & glory vvas promised: vvhat use had he of prayers and supplications to God for any good thing needful, vvhen he lacked nothing, or for deliverance from evill vvhen as yet noe evill vvas knovvne in the vvorld? What occcasion could he haue to praise God either for Christ, before he did so much as dreame of Christ or had any thought of him at all. As for naturall guifts and blessings he vvas by them admonished and provoked every day alike to loue, serve, honour and praise God, vvherefore seeing the vvorkes and duties of the Sabbath are holy, and tend onely or chiefly to the supernaturall and heavenly life, and to the eternall rest

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which Christ hath purchased in heauen for man, vndoubtedly the lavv of the Sabbath vvhich expresly commands such workes and duties everie seuenth day, is a positiue supernaturall and divine law, not any dictate of nature imprinted in mans heart in the creation.

Fiftly, every law of nature is common to all man kinde, and is written as well in the hearts of heathen as of Christians, so that the conscience of men whoe never heard of God or of his word, is a monitor, to admonish them of the duty which that law requires, and an accuser if they transgresse that law, and men haue no more need to be put in mind of those duties, then of any other which the law of nature requires: But the law of the Sabbath hath no footsteppe of impression in the hearts of barbarous heathen nations. It is quite forgoten among them, and onely Gods people who have his written law, and word continually read and preached, do keepe the Sabbath: And God in giving it to Israell in written tables, & in repeating it often afterwardes, still calls upon them to remember it, thereby shewing that it is not as the law of nature printed in mans heart, but is a law giuen by word and writing, and from thence learned, and therefore easilie and quickly forgotten.

Sixtly, If it were a naturall law founded upon the creation, and binding man to keepe a weekelie holy day in thankfulnesse for his creation, and for the creatures made for his vse, then it should in all reason binde man to keepe Holy the six dayes in vvhich God Created all things, and especiallie the sixth daie wherein God made man himselfe and gaue him rule and dominion over all creatures. For holy celebrations are kept weekely or yearely one the dayes in which the blessing and benefits solemnized and celebrated were first bestovved one men.

Therefore it is not a naturall law grounded on the creation.

Lastly Christ came not to chaunge the law of nature, nor to take away any part of the obedience therof, but to establish and fulfill it in every jot and title as he himselfe testifieth *Mat.* 5. 17. 18.

And yet the law of the Sabbath soe farre as it requires keeping holy the seventh day, as the fathers were bound in the old Testament is changed by Christ and by his resurrection, in which hee finished the worke of redemption, and was exhibited a perfect redeemer. And the observation of the seventh and last day of the weeke is abolished.

And the firſt day of the weeke even the day of Chriſts reſurrection, is ſanctified and ſubſtituted in the place of it, and ſo was obſerued by the Apoſtles, & after them by all true Chriſtian Churches for the Lords day, and for the Queene and chiefe Princeſſe of all daies, as the bleſſed Martyr *Ignatius* cals it. *Epiſt. ad magneſios pag.* 31. Therefore it is not a law of nature printed & engrauen in mans heart.

I could alleadge more reaſons, but I hold this perfect number of ſeuen ſufficient for this preſent purpoſe. I will therefore proceed to the next thing which is the diſcouery of the ſeuerall kindes of lawes, which God hath given to men, & the briefe diſcription of every kind particularly, by which I ſhall come to demonſtrate what kind this of the Sabbath is.

CHAP. II.

The diſtinction of Gods laws

THE Lawes of God which he hath given to men, are of two ſorts, either lawes printed in mans heart which we cal lawes of nature: Or elſe Poſitiue lawes, which God hath commanded in his word ouer, and aboue, or beſides the lawes of nature.

The Law of nature is that will of God which hee as Lord and creatour hath imprinted in mans heart in the creation, euen that naturall diſpoſition which God gaue to man, when he made him in his owne Image, by which he doth informe man in the knowledge, and moue him to the practiſe of all duties which belong to him, and which he requirs of him, for naturall wellbeing & continuance in that life, & good eſtate wherein he was created.

The law of nature may be diſtinguiſhed into two ſorts. The one is Generall and indefinit, which binds man definitly in a generall bond. The other is ſpeciall and particular, which doth define & preſcribe ſpeciall & particular duties & workes to men.

The generall and indefinit law is this. That man being Gods creature and hauing his whole being, life, motion and all things from God, of free gift, is in duty bound to obey God to the vtmoſt of his power in all things whatſoeuer God either by naturall light, or by his word either hath reuealed, or ſhall at any time reueale and make knowne unto him, to be his will that he ſhould doe them. The bond and obligation of this law is very large, and reacheth through all lawes, & binds men to

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doe whatsoever God commands by any law whatsoever.

The speciall definit and particular law of nature, is that commanding will of God engraven in mans heart, and in his upright naturall dispo-sition, which directs man to know & moues him to performe such speciall kinds of duties and such particular workes, as he ought to do and God reveales to him & declares to be his will that hee should do them.

Of these speciall lawes some are primary. And some are secondarie lawes of nature.

A speciall primary law of nature is the will of God, concerning such speciall duties and particular workes, as mans owne pure created nature and naturall disposition did direct, lead & moue him vnto, which his naturall reason in the state of integrity did shew unto him, and his pure naturall will and affections did moue and stirre him to performe. As for example, to know and acknowledge God for his sole Lord and Creatour, and one onely God, to serue and worship him with such worship and reuerence, as his pure reason taught him to bee meet for God, to thinke and speake of God accordingly: to beare himselfe towardes the creatures, and to rule them according to the wisdome which God, had given him, to increase and multiply and to repleniſh & subdue the earth and such like.

A Secondary speciall law of nature, is a rule or precept concerning such speciall and particular duties and workes, as mans owne right reason, or Gods word discouers vnto him, to bee in there owne nature good, and just, and profittable either for his owne naturall being, and wellbeing, as the cause now stands with him since his fall, and for any other good end and use agreeable to Gods revealed will. As for example, that men should not liue idle, but labour painfully to provide for themselves and families, this is a duty which was knowne to man before his fall, but ever since the curse wherewith God cursed the earth for mans sinne, Gods word requires it, and mans owne naturall reason well informed, and his will and affections well ordered doe naturally moue him to the performance of it for his naturall welbeing.

So diuers negatiue precepts which forbidde such euils and sinfull deedes, as man never knew nor had any thought of them in the state of innocency, but now true naturall reason, affection and conscience, teacheth and moueth man to hate and abhorre them; they are lawes of this kinde.

And if we should extend the law of nature to the utmost, as many do,

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and bring under it every law which commands duties which are in their owne nature juſt and honeſt and very vſefull and profittable to the doers and to others, and ſerve directly and naturally for Gods glory. We might reduce to this kinde of naturall lawes, every poſitiue morall and perpetuall precept commanding any juſt or holy work & duty which is juſt in it ſelfe, though there were no expreſſe commandement given for the doing of it. A Poſitiue law of God is that vvhich God in his wiſedome & by his word giues to man, by which he bindes man to ſome obedience which he of himſelf by his own naturall vvit & reaſon would not haue found out & diſcerned to be good & juſt, neither would haue done or performed by the inſtinct of nature, and the motion of his will & affection, for ſuch an end as God hath appointed them unto.

There are diuers lawes and precepts of this kinde, all which as they require that which God juſtly & wiſely willeth man to do, & do command things which are in reſpect of the preſent ſtate & condition good for man, ſo they al are after a generall manner included in the generall law of nature, and bindes men to obey them all.

Of theſe poſitiue lawes there are divers ſorts. Some are Poſitiue commanding things which tend to preſerve & maintain good order, ſociety & peace, not onely between God the creatour and man his creature, but alſo betweene man & other creatures, & among men themſelves. Such was the law which God gaue to man, when he commanded him vnder the paine of death to obſteine from the fruite of the tree of knowledge of good and evill, & that for a wiſe & juſt end, even to put man in mind that he was not abſolute Lord of all the viſible creatures, to vſe them at his pleaſure, but that he was a ſubordinate Lord and ruler under God, and that all other trees herbes & fruites which God alowed him to eate of, were Gods free guift, & alſo to teach him, that hee was chiefly & aboue all to looke to the ſervice of God & obedience of his will, & to omit the ſerving of his owne turne, & the doing of that which his owne vvill might moue him to doe, when God at any time ſhould call him another way. And of this kind are all the judiciall lawes, vvhich God gaue to Iſrael by Moſes for the well ordering of their common vvealth, & all precepts of obedience, vvhich inferiors owe to ſuperiours in things lavvfull and that for peace ſake. Some poſitiue lavves are Evangellicall and religious vvhich command vvorks & duties tending to an holy heavenly & ſupernaturall end & uſe, ſuch are all lavvs & cõmãdments vvhich God hath given vpõ occaſiõ of Chriſt revealed to mã, & in & through Chriſt vvhich require duties, & ſervice due to God as he is mãs redeemer, & bind mã as he expects benefit by Chriſt the mediatour & redeemer, to ſuch workes & ſuch obedience, as come to be of

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vſe in reſpect of Chriſt. Theſe Evangellicall lavvs are of two ſorts. 1. Some are vniverſall & perpetuall requiring neceſſary works & duties of all ſuch as are to be ſaued by Chriſt. 2. Some are ſpecial & temporary, which require ſome ſpeciall ſervice & workes of obedience, & them of ſome only, & for ſome times, & in ſome condition of the Church. Perpetuall & vniverſall Evangellicall lawes, which bind all Gods redeemed ones, & require things neceſſary to ſalvation by Chriſt, are the commaundements of God, by which he bindes all men to repentance & reformation of life, to godly ſorrow, & humiliation for ſinne, to beleeue in Chriſt under penalty of looſing ſalvation, & of periſhing for euer, & condemned & caſt into hell for their ſins. Speciall or temporarie laws are they which bind men, or all men of ſome ages and in ſome times to ſome ſpeciall ſervice & worſhip, fit for the preſent ſtate & condition of the Church, or to ſo ſome duties & workes vvhich for the time are profittable to guid & lead men to Chriſt, & therfore are ſanctified of God & ſet apart for that purpoſe: ſuch are the lawes & commandements of ſacrificing & bringing offerings & firſt fruits to God, of oxen & ſheep & other cleane beaſts & birdes, & of the increaſe of the earth, ſome of which lavves did binde all Gods people from the firſt promiſe of Chriſt even all the fathers from Adam untill Moſes, & all Iſraell untill the coming of Chriſt, ſuch lawes were that of Circumciſion given to Abrahã, as a ſeale of the covenant which God made with him & his ſeed, & that of the paſſouer, and of the firſt borne, & all Levit call ceremoniall lawes, given to Iſraell by the hand of Moſes, & ſuch are the commandements of Baptiſme & the Lords Supper, which binde all Chriſtians under the Goſpell.

There are alſo beſides theſe ſeverall kinds of lawes, ſome mixt lawes, & of theſe ſome are partly & in ſome reſpects naturall, becauſe they bind men to ſome duties vnto which nature binds them; & in ſome reſpects civill, for they require things which tend to civill order & government; & partly in ſome reſpects alſo evangellicall commanding things which tend to ſalvatio n in Chriſt. Some are partly morall & perpetuall in that they require morall duties which are neceſſary & vſefull at all times to the end of the world; & partly ceremoniall & temporary in that they require obedience in things which are uſefull onely in ſome caſes and at ſome times. As for example the law which God gaue from mount Sina, & wrote it in tables of ſtone it doth binde men not only to all morall duties which engrauen in the creation, to weet: all duties which man did owe to God as to his onely creatour, & to men as fellow creatures; but alſo to ſuch further duties & degrees of obedience as man doth owe to God his only Saviour & Redeemer in Chriſt, & to men & Angels as his fellow ſevants brethren & mẽbers ofone & the ſame ſpirituall body under the ſame head Chriſt.

And

And therefore God preſſeth and urgeth obedience to that law, at the giuing thereof vpon this conſideration, and for this reaſon, becauſe hee is the Lord God the Redeemer and deliverer, who as he delivered the naturall Iſraell from Egyptian bondage, ſo by that typicall deliverance did foreſhew and prefigure the ſpirituall redemption of all the ſpirituall bondage under ſinne, the world and the Devill.

To loue God aboue all, and a mans neighbour as himſelfe, to honour Parents, and to ſpeake truth of euery one, to giue leaue to every one freely to enjoy his owne, and many ſuch duties requited in the ten commandements are naturall, and nature bound man to them in innocencie, and in reſpect of them that law is nature.

But to beleeve in God as a Redeemer, to viſite and comfort the ſick, and diſtreſſed, to honour parents, paſtors, ſuperiours, as fathers in Chriſt, and divers duties of neglatiue precepts, as not to make images of God; not to pollute Gods name by vaine ſwearing and ſuch like, the knowledge and thoughts of vvhich man had not in his heart by nature in the creation, vvhich come into the vvorld by naturall corruptions, and man vvas not ſubject to them, untill he vvas ſeduced and fallen and brought into bondage by Satan, they are poſituallie morall, and as the lavv commands them, it is a poſitine morall law, yea in reſpect of ſome of them Evangellicall. And as reverence and reſpect to civill Magiſtrates and men of higher place, as they are ſuperiours and men of greater power and authority (which difference and equality came in by mans fall, and flowes from Gods diſtribution of his common guifts in a different manner & meaſure) as I ſay this honour giuen to them as civill rulers, ruling for our Good and the good of the common weath, is commanded in this law ſo it is ciuill. And laſtly as all ceremoniall & religious ordinances, and outward ſignificatiue, & worſhip ſanctified by God, and appointed as moſt fit for the time and ſeaſon, receiue their originall authority and firſt ſtrength from that law given from mount Sina, eſpecially from the commandement which bindes man to obey God, as his creatour & Redeemer in all ordinances, ſo farre as he requires, ſo and in this reſpect this law is Ceremoniall and bindes to obedience temporary, fit for the ſeaſon, & opportunity.

In like maner the commandement which the Lord Chriſt hath giuen in the Goſpell, for Baptizing of Chriſtians and for the adminiſtration and receiving of the Sacrament, of his body and blood, as they command an outward ſacramentall waſhing with water, and abodily eating

of

of bread and drinking of wine which haue beene of vſe onely ſince the comming of Chriſt, and not from the beginning, ſo they are ceremoniall and temporary. For whatſoeuer ordinances are in vſe in the Church of God for a ſeaſon onely, that is during the time of the true and proper ſignification of the world *Ceremonia*: which is compounded of the Gr: wordes *κειμαι*, which ſignifies a ſet time or ſeaſon, and *μενω*, whice ſignifies *o nelle*, or rather *μενω* which ſignifies to abide or remaine. But becauſe the time of the Goſpell is perpetuall unto the end of the world, and they are commanded to be obſerved of all Chriſtians at the time of the Goſpell, in this reſpect theſe Commandements may be called vniverſall and pepetuall. And as in theſe and all other Ceremonies, ordained by God, there are required beſides the outward bodily rites & actions, many ſpirituall duties, as inward reverence and holy affections of the heart faith in Chriſt & the bleſſed Trinity beleeving of the covenant, commemoration of Chriſt & his benefits, confeſſion of three perſons in one God, and the eye of faith looking chiefly to the ſpirituall things ſignified, ſo the commandement and law enjoyning them may juſtly be eſteemed poſitiuely and Evangellically morall. Thus much for the divers and ſeverall kindes of Gods lawes which hee hath given to men.

I proceed to that which is the maine thing here intended, that is to ſhew what kinde of law the commandement of the *Sabbath* is, & vnder which of theſe ſeverall kindes it is comprehended. And in a word I hold it to be of the laſt kinde, to weet: a mixt law that is partly naturall, and partly poſitiue, both ciuill and Evangellicall, and not onely univerſall and perpetuall but alſo ſpeciall & ceremoniall, and ſo indeed it takes part of all kindes of lawes which God hath given men, and which are mentioned in the Scriptures, which thing becauſe the learned haue not heretofore obſerued nor well conſidered, but ſome haue caſt their eyes upou the common ground of this lavv printed in mans heart in the creation, and finding it among the ten commandements which are generally held to be the ſumme and ſubſtance of the law of nature, doe call it a law of nature.

Others haue conſidered it as a ſpeciall commandement given by God immediatly after the creation by word of mouth and not written in mans heart, and do call it a poſitiue morall law. Others haue conſidered it as it commands reſt one the ſeventh day, now altered by Chriſt, which reſt was a ſigne of Chriſts reſt from the worke of re-

demption & is a token & pledge of eternall reſt in heauen, & there upon hold it to be a ceremoniall law: and hence ariſeth the diuerſity among Chriſtians, and almoſt civill warre betweene the Paſtors of ſeverall Churches, yea & amõg learned preachers of one & the ſame Church: Whereas indeed they all hold the truth in part but not wholy: They all erre in this, that they limit it every one, to that ſpeciall kinde of law, which he hath hath chiefly in his eye and upon which he hath ſet his conceit: Now make it a mixt law & proue it manifeſtly, & there needs no more contention, except ſome men wil contend without cauſe & againſt reaſon out of a ſpirit of contention & contradiction.

Firſt, this law as all other lawes is indefinitly comprehended in the generall law of nature, for the generall law written in mans heart in the creation, binds him to attend the wil of God, & to be ready to obey God, his Creatour in all things whatſoever he either had already declared, or ſhould at any time to come reveale to bee his will, and to bee a duty which he reqnired of man. And therefore the obſerving & keeping of a weekly holy Sabbath, & devoting of a ſeventh part of every weeke to religious exerciſes & to reſt from bodily labour & common worldly buſines, being expreſly commanded by God, & declared at ſeverall times & upon ſeverall occaſions to be his will, man is by the generall of nature bound to performe it, & in this reſpect we may truly ſay that the law of the Sabbath is a law of nature, included indefinitly in that generall law & dictate of nature written in mans heart in the creation.

Secondly, though I cannot conceive that the keeping of an holy Sabbath weekly, was a thing ſo diſtinct written in mans heart in the creation, that man of himſelfe by the inſtinct of his nature, or by the light of his reaſon & motion of his will, would haue ſet either the ſeventh daie or any other of the ſeven daies of the weeke apart for reſt, or other duties of the Sabbath, which God in the firſt inſtitution required, & commanded alſo in his law giuen from mount Sina: Yet becauſe the keeping holy of a weekly Sabbath upon ſuch grounds as are mentioned in this text, & for ſuch ends & vſes as God hath ordained, to weet: commemoration of Gods mercy & bounty in promiſing Chriſt, preſerving the knowledge & memory of the covenant of eternall life, & reſt in Chriſt, training up of people in religion, the feare & worſhip of God, & in holines, by which they are made fit to ſee & enjoy God in glory, becauſe I ſay, the keeping holy of a weekly Sabboth is in theſe reſpects a thing very good & profittable, yea & neceſſary for the helpe of man and for the

the reparing of his nature corrupted.

Thirdly, if we consider the law of the weekly Sabbath as it was given by God in the first institution, & in his blessing & sanctifying of the seuenth day, & againe renewed & inserted among the ten commandements given from mount Sina: & at other times upon diuers occasions repeated by Moses and by the Prophets from Gods mouth, If we also consider that neuer the Sabbath it self nor the ground; reason, & ocasion of it, (to weet: Gods perfecting the creation by promising & reuealing redemptiō in Christ, & the rest which I haue before proued & demonstrated) were written In mans heart in innocency, but were after mans fall reuealed by God, & thereupon the holy rest commanded to bee kept on that day which God aboue other daies hath blessed and sanctified. We may truely affirme that the commandement of the Sabbath in these respects is a positiue law of God, & not a law of nature requiring such particular duties as man of himselfe without Gods positiue commandement would haue obserued. Yea the word (*Memento Remember*) soe often added to the precept of the Sabbath as appeares *Exod.* 20. 8. doth plainly shew that the keeping holy of a weekly Sabbath, was not a thing printed in mans heart, for then it had beene vaine & needlesse for God soe often to use this word *Remember* & to put them in mind of this duty by Moses & the Prophets, mans owne conscience would haue been his daily and continual Monitor & Remembrancer, & his own thoughts would haue ben ready to accuse him for every omision & neglect of it. As the Apostle testifies of the worke of the law written in mans heart, *Rom.* 2. 15.

Fourthly, if we consider the law of the Sabbath as it commandeth man to gether with his children, servants & labouring cattell to rest from their wearisome labours & bodily paine; which came in by sinne, & by mans fall, together with servile subjection & difference of the Maister & servant, which weekly rest & intermission from toyle & labour granted to servants & cattell by their Maisters; as well as to themselves, makes very much for good order in every state & common wealth, & for peace & society among mē, & in every family, & serves for an excellent civill & politicall use, so it is in the judgment of many learned & godly Divines, not without good reason hold to be a civill and politicall lavv.

Fifthly, if we consider. First the time of Gods first institution of the Sabbath, as it fals under Christ, even upon the seventh day of the world, in which Christ was, promised to redeeme man who was fallen in the latter end of the sixth day as is before shewed. Secondly, if wee consider the ground and reason of Gods institution of the Sabbath and sanctifying the seventh day, even Christ promised the seed of the woman, & to breake the serpents head, by whose actually undertaking & beginning to mediate for man, God did perfect the mutable worke of creation, & setled the world in an higher estate of the perfection supernaturall, & did rest in Christs mediation, being that which was able to giue full satisfaction to his justice.

Thirdly, if we consider that in the first institution, the Sabbath day was sanctified & blessed above the other six dayes: that is, vvas set apart to heavenly & supernaturall vse; which cannot be imagined but in & under Christ in whome all things are sanctified. We must needes know & confesse that the commandement of the Sabbath even in and from the first originall and institution, is a law Divine and Evangellicall, commanding such an observation and service, as is of use onely in and under Christ, and mainly tends to lead men to salvation in him.

Sixtly, if we consider the necessity of resting, one whole day in every weeke, from all our worldly affaires. First that with one consent the Church and congregation of Gods people may all generally meet together in their set places of holie assemblies, to heare and learne the Doctrine of saluation and word of life, and to honour God with publick holy worship and service, and with joynt prayers to call upon him in the name and mediation of Christ for all blessings. Secondly, that every man may instruct his family in private also at home, and by constant exercising of them a whole day together in religious duties every weeke, may make them to grow and increase in grace and religion and in knowledge and skill to order and direct all their weeke dayes labours, to Gods glory, their owne salvation, and the comfort and profit of their Christian Brethren. Without which religious observation once every weeke at the least, especially upon the particular day of the week, which God hath blessed with the most memorable work belonging to mans redemption, it is not possible for people to be well ordered in a Christian Church, nor Gods holy worship to bee either generally known or publickly practised, nor the vulgar sorts of Christians to bee brought to the knowledge and profession and practise of true religion neceessary to salvation. These things I say considered, we must necessarily grant that the law of the Sabbath is an Evangellicall universall and perpetuall law, such as the commandements of beleeving in Christ, repenting from dead workes, reforming of our lives, worshipping and invocating of God in the name & mediation of Christ, and by the motion & direction of his holy spirit, all which Commandements binde all Gods people of all churches and ages from the first day wherein Christ was promised in one measure or other. So that without obedience in some degree vnto these Evangellicall lawes, it is not possible for any man to be and to continue a true child of God, and to attaine salvation in and by Christ.

And

And this law thus farre and in theſe reſpects cõſidered, can no more be abrogated and aboliſhed, then Gods covenant of Redemption of ſalvation made with mankinde in Chriſt. But all mankinde even every one who ſeekes ſalvation in Chriſt, is at all times & in all ages bound to obſerue this law of ſanctifying a ſeventh day in every weeke, and of reſting from all worldly affaires, that they may ſerve and vvorſhip and ſeeke God in Chriſt.

Laſtly, if we conſider the Lords Sabbath, as it is a ſignificatiue even a ſigne to us of the eternall Sabbath in Heaven, and as it is in reſpect of the particular day of the weeke and ſome ceremoniall worſhip uſed in it, chaungable and mutable according to the chaunges and motions of Chriſt the foundation and Lord of it, and according to the ſeuerall eſtates of Gods Church, and Gods ſeuerall diſpenſations of the miſteries of ſalvation, and ſeverall waies of reuealing Chriſt in the old Teſtamẽt, and before and after the comming of Chriſt in the fleſh. We muſt of neceſſity confeſſe, that the law of the Sabbath is in theſe reſpects a Ceremoniall law, commanding things which are temporary and mutable and fitted for ſome times and ſeaſons onely.

Firſt as it commanded the ſeventh day of the week to be kept holy, as the moſt holy day becauſe therein Chriſt was promiſed to be the redeemer of the world, and God reſted in his creation, and perfected the creation by bringing in redemption, which was the greateſt bleſſing of the old Teſtament. And as it required hallowing of the day by ſacrifices and other outward ſervice and worſhip which were tipes and figures of Chriſt to come, and by preaching and rehearſing the promiſes of Chriſt out of the lavv and Prophets, beleeving in the Saviour in heaven. So it was a ceremoniall and temporary lavv, and did ſtand in force and binde all Gods people to the obſeruation of the laſt day of the weeke, all the time of the old Teſtament vntill Chriſt vvas fully exhibited a perfect Redeemer in his reſurrection. And it vvas not in the povver of the Church to chaunge the Sabbath to any other day of the weeke that power reſted in Chriſt the foundation and Lord of the ſabbath. It alſo bound the faithfull of theſe times, to the ceremoniall ſanctification, and to that tipicall ſeruice vnhich looked towardes Chriſt to come, as well as to the ſeventh day onely and no other, during that nonage of of the Church.

Secondly, as the law of the Sabbath (which requires that day to bee kept for an Holy reſt in which God hath revealed the greateſt bleſſing

& ſo hath bleſſed it aboue all other dayes of the weeke) doth now ever ſince the perfecting of the worke of redemption in Chriſts reſurrection, binde all Gods people to keepe for their Sabbath the firſt day of the weeke which by Chriſts victory over death obtained fully in that very day, became the moſt bleſſed day aboue the ſeventh day and all other daies of the weeke. And as under the name of hallowing & keeping holy the Lords Sabbath, it enioines ſuch worſhip as God requires of his Church in her full age & more perfect eſtate, to weet: ſpiritual ſacrifices of praiſe & thankſgiving, preaching & teaching faith in Chriſt crucified & fully exhibited, a perfect redeemer, praying vnto God in the name & mediation of Chriſt, & ſeeking acceſſe vnto the father in him by one ſpirit. And as this law impoſeth this holy weekly Sabbath, to be a pledg to the faithfull, of that Sabbathiſme of eternall reſt in heaven which remaineth for the people of Gods as the Apoſtle teſtifieth. *Heb.4.9.*

So this law is like the commandements of Babtiſme, & the Lords ſupper. It is ceremoniall commanding ſuch duties to be performed, & ſuch a day to be obſerued as are fitted to the time & ſeaſon of the Goſpel, & yet it is ſo ceremoniall, as that it is alſo perpetuall, binding all Chriſtians during the ſeaſon & time of the Church during the time in the new Teſtament & under the Goſpel that is perpetually to the end of the world, vntill we come to the eternall reſt in heaven. And as there ſhalbe no chaunges in Chriſt, nor of the ſtate of the Church vntill Chriſt ſhall come in glory to receive us into that eternall reſt. So there ſhalbe no chaunge of the Sabbath to any other day of the weeke, neither hath the Church or any other whatſoever any power to alter either the day or the ſanctification & obſeruation of it, no more then to bring in ſuch an other Chaunge in Chriſt, and ſuch an alterarion of the eſtate of the Church, as that was from Chriſt promiſed and obſcurely revealed in the old teſtament, to Chriſt fully exhibited.

CHAP. 12.

NOW hauing diſcouered the ſeverall kindes of lawes, and commandements which God hath giuen to men, and having ſhewed what kinde of law this is which God hath giuen for the obſervation of the weekly Sabbath, and how and in what manner it bindes the ſonnes of Adam in all ages, ſome in one kinde, and ſome in another, and Adam and all his poſterity in ſome reſpects. There remaines yet for all that

hath

hath beene ſaid before, one ſpeciall point to be more fully proved. That is concerning the Chaunge of the Sabbath from the ſeventh to the firſt day, what ground and warrant we haue for it, and how the law of God (by which God ſet apart the ſeventh day in the firſt inſtitution, and ſtill in the fourth Cõmandement and other repetitions of that law by Moſes mentions on the ſeventh day for the weekly Sabbath) can bind us Chriſtians to keep holy the Lords day, or warrant us to make it our Sabbath.

For the more full manifeſtation and proofe of this point, and ſatisfiing of all doubts: I will by the light of Gods ſacred word, and by the helpes which I ſhall finde in the writings and ſayings of the beſt learned both ancient and moderne Chriſtian divines, do my beſt endeavour to ſhew and proue that the Lords day, which is the firſt of the weeke, and the day of Chriſts reſurrection, the fitteſt day of all the ſeven to be the holy weekly Sabbath of Chriſtians. That God before and in the firſt giving of the law of the Sabbath, did intend and foreſee the chaunge & the grounds of the chaunge of it to the firſt day, that God by Chriſt hath chaunged it. And that the law of the Sabbath in the maine duties which it requires is more fully and in a better and more excellent manner obeyed by Chriſtians in there obſervation of the Lords day; and keeping it for the holy reſt; then it was by the fathers of the Old Teſtament; in their keeping of the ſeventh and laſt day of the vveeke, for their holy reſt and vweekly Sabbath,

Firſt to proue the conveniencie & fitneſſe of the Lords day to be the Sabbath under the Goſpell, aboue all other daies, we haue diuers arguments.

The firſt I frame thus. That day which is the firſt of daye, & the firſt fruits of time eſpecially of the time of grace, is the fitteſt to be the Lords holy day aboue all other daies of the weeke in & under the time of grace. The Lord himſelfe teacheth this for a plaine truth requiring the fruits of all things for an holy offering to himſelfe under the law, & from the beginning when he taught Adam, & Adam did teach his ſonnes Caine, & Abell, to bring ſacrifices of firſtlings & firſt fruits for offerings to him. *Gen.* 4. Now the Lords day which is the firſt day of the week is the firſt of all daies in the world. In it God began the creation the higheſt heavens which is the place of bleſſednes & the heavenly hoſt, alſo the common maſſe & matter of the whole viſible & inferior world, & the chiefeſt & moſt gracious element, the light, that is the fiery heavens with the firſt beginning of the creation, this day began, & ſo it is the firſt fruites of all times created, & although in the creatiõ & during the ſtate of innocency the firſt fruites were no more holy thẽ the reſt of the lump, or maſſe, & ſanctifying of things to holy uſe, came in by Chriſt & with the firſt promiſe of him. & the firſt time of Chriſt revealed being the ſeventh day was to be the holy Sabbath all the time in which Chriſt was onely promiſed & not given.

Yet

Yet now ſeeing by the reſurrection of Chriſt, in which Chriſt was exhibited a perfect redeemer, and became the firſt fruites of them that ſleep. The firſt day of the weeke and of the world which was onely the firſt fruits of time before, is by Gods providence become the firſt day & firſt frvites of the time of grace vnder Chriſt a perfect redeemer. Therfore the firſt day which is now the firſt fruites of time both in the creation and under pefect redemption, which doth perfect and ſanctifie the creation, is now the fitteſt of all the dayes of the weeke to be the Lords holy Sabbath. And it is againſt all reaſon for any to think any other day ſo fit to bee offered vp for the firſt fruites of every weeke, and of our times to God, as this day which is the day of the Lord Chriſt, who is the true firſt fruites of all creatures, and doth ſanctifie the whole maſſe and lumpe of mankinde and all other creatures which are gathered vnto God in him. In which day Chriſt aroſe from death and became the firſt frntes of them that ſleepe: that by the virtue of his reſurrection hee might ſanctifie the very grave to them that ſleep in him, & might raiſe them up as to grace in this life, ſoe alſoe to glory at the laſt day in the generall reſurrection.

Secondly that day wherein the place of eternall reſt and of the everlaſting Sabbath which after this vvorld ended, remaines for the people of God, was created and brought into being, and vvherein eternall reſt was purchaſed, and the way opened into that reſt, muſt needes in the judgment of reaſonable men be the fitteſt day for the weekly Sabbath, which is to all gods people a ſure ſigne and pledge of eternall reſt and of their everlaſting Sabbath in heaven, which weekly Sabbath is to be kept holy and ſanctified by mediations on Heaven and Heavenly reſt, & by ſuch Holy exerciſes of religion, as doe fit and prepare vs for the life of glory in Heaven. Now the firſt daie of the weeke is the day wherin God created the place of eternall reſt, euen the higheſt Heavens, which are from eternity decreed and ordained to bee the place in vvhich his elect ſhall keepe their eternall Sabbath after this life.

In this day alſo Chriſt aroſe from death perfected redemption, and reſted from that vvorke by vvhich he procured eternall life and Heavenly glory for God people, upon this day hee opened the way to the Holie of Holies, and made his firſt enterance both in his owne fleſh, & alſo for all his members into that life eternall and that reſt which they with him ſhall enjoy in the Heavenlie manſions. Therefore vndoubtedlie: this day of all the daies of the weeke moſt fit and and worthy to be

be kept an holy Sabbath of reſt and to be ſanctified with mediations on heaven and heavenly glory, and with other exerciſes of religion which fit men for eternall reſt in heaven.

Thirdly, that day wherein God firſt created the light of this inferior viſible world, and wherein the light of the viſible heavens did ſhine forth, when it is once bleſſed with the riſing up of a greater and more glorious light, even the Sun of righteouſneſſe: It is of all daies become the fitteſt & moſt vvorthy to be the Lords holy weekly Sabbath, which is to be hallowed by meditating vpon the inheritance of the Saints in light, and by ſuch holy exerciſes as tend to make men meet to be partakers thereof. Now the firſt day of the weeke, the Lords day is the day wherein God firſt created the light of the viſible world, even the fiery heavens which ſhine forth ever ſince, and give light to the inferiour world, ſoe it is teſtified *Gen.* 1. 3. And on this day Chriſt the Lord, the ſun of righteouſneſſe did riſe up, and did bring to light immortallity & eternall life, and became the great and glorious light of the world.

Therefore this day is the fitteſt and moſt worthy to bee the holie weeklie Sabbath, and to be ſpent in meditation upon, & ſeeking for the inheritance of the Saints in light.

Fourthly, that day which hath not only the ſame grounds and reaſons in it, upon which God firſt founded the Sabbath, and ſanctified the ſeventh day, but alſo divers additions of the ſame kinde which make the grounds and reaſons more forcible and excellent. This is moſt fit and worthy to be the holy weekly Sabbath, and ſuch is the firſt day of the weeke and hath beene, ever ſince it became the Lords day, by the Lord Chriſt his reſurrection. For proofe whereof conſider the grounds and reaſons upon which God ſanctified the ſeventh day. 1. Gods ending or perfecting his created worke. 2. Gods reſting from that worke. 3. Gods bleſſing of the ſeventh day by revealing on it the greateſt bleſſing, farre aboue any given in the creation. Theſe are the groundes here laid downe in my text, which are rehearſed againe by God in the fourth commandement of the law. And another reaſon drawne from the end and uſe of the Sabbath is alſo added *Exod.* 31. 13. *Ezech* 20. 12. to weet: that the Sabbath might be a ſigne and token from God *that hee is their God who doth ſanctifie them*, that is: by giving his Holy ſpirit with all ſaving graces in this life vnto them in Chriſt, doth fit them for the fruition & ſight of his glory in the eternall reſt in Heaven, & ſo makes the weekly Sabbath a pledge of the eternall Sabbath in the world to

come alſo. Now the godly learned heretofore who had no thought of founding the Sabbath on Chriſt promiſed on the ſeventh day of the world, they do underſtand Gods ending of his worke, to be either the finiſhing of the creation on the ſeventh day by adding ſome perfection or natural bleſſing to the creatures more then he had given, on the ſixt daies. Or elſe that God had already ended & perfected his worke before the ſeuenth day, & for this cauſe bleſſed & ſanctified the ſeventh day for a memoriall of the creation of the world; and all things therein made perfect and compleat & ſo appearing on that day. And by Gods reſting on the ſeventh day from all his worke which he created & made, they underſtand nothing elſe but Gods reſt of mere ceſſation, & becauſe this was the day wherein God hauing finiſhed his worke, & made all things good, had no occaſion to worke any more by way of creation, but reſted from making more kindes of creatures. Therefore God commanded man to reſt after his example every ſeventh day, and to keep it for a weekly Sabbath. And by Gods bleſſing of the ſeventh day, they doe underſtand Gods ſanctifying of it to be a ſigne & pledge of the eternall reſt.

Theſe being the grounds & reaſons (in the opinion of the learned) vpon which God ſanctified the ſeuenth daie, are in a more excellent meaſure to be found in the firſt day of the week, on which day the Lord Chriſt roſe from death. For firſt the Lord Chriſt on that day, who is the Lord of the ſabbath, ended a greater worke then the creation, even the great worke of redemption which on that daie he did perfect and finiſh, by the laſt & higheſt act of it, even his reſurrection in which he got the victorie & triumphed ouer death the laſt enimie, & ouer him who had the power of death that is, the Devill, and did ſhew to the world that he had fully paid the ranſome & price of mans redemption, ſatisfied juſtice, & wrought & fulfilled all righteouſneſſe, ſufficient to juſtifie all that beleeve in him & to ſettle them in Gods favour for ever. So that here is a better ending & finiſhing of a better work, then that of the creation was, which did perfect the mutable worke of creation, & ſo here is a better ground of ſanctifying the day in which it came to paſſe, as diuers learned writers haue rightly obſerved.

Secondly, on this day the Lord Chriſt entered into a better reſt, then any from the creation can be: be reſted from all his laboures, paines, & ſufferings, & all workes which Gods infinite juſtice required for mans redemption by way of ſatisfaction, *Heb.* 4. 10.

And

And he tooke poſſeſſion of eternall reſt for himſelfe as the head, and for his body the whole Church & for every elect member thereof.

So that this reſting is a more farre excellent ground & reaſon of the ſanctifying of this day to be the weekely Sabbath. Yea though I do by Gods perfecting of his worke, vnderſtand his perfecting of the worke which was marred & defaced by mans fal, even the worke of creation, & his making of it more perfect and compleat, by his promiſing of Chriſt, and by Chriſts undertaking & beginning his actuall Mediation, & firſt bringing in of ſupernaturall perfection. And by Gods reſting I vnderſtand his reſting ſo fully & wholy in Chriſts mediation, & in his ſatisfaction undertaken for the repairing & perfecting of the world, which man by his fall had brought under vanity & corruption, that he put from him all thoughts & purpoſes of going about any new worke of creation for the repairing therof, and ſo is ſaid to reſt, as I haue befor fully proved: Yet I muſt confeſſe that on the Lords day, which is the firſt of the weeke, in which Chriſt did riſe from death. God did more fully & excellently perfect all his worke & brought in a reſt, which doth ſo farre excell that perfecting of his worke & reſting from creation on the firſt ſeventh day, as the actuall performance of a promiſe, & giuing and fulfilling of a good thing promiſed, vndertaken, & begun, doth excell the promiſe & the undertaking & beginning of it. And therefore I will bee bold vpon theſe grounds & premiſes to conclude with the beſt learned both of the Auncient fathers and moderne Divines. That there is more conveniency and fitneſſe in the Lords day, the firſt day of the week to be the Lords holy weekly Sabbath now under the Goſpell. And there are more excellent grounds and ſure reaſons for the ſanctifying of it, then any which are named or can be found in the ſeventh daie which was the Sabbath of the old Teſtament: yea this day by meanes of Chriſts reſurrection to glory in it, is the ſureſt pledge and token which outwardly can be given to Gods Church and people, that God who raiſed him up, is by him fully appeaſed, ſatisfied and reconciled to his people, and is the Lord who doth ſanctifie them & will bring them to glory.

And thus I paſſe from the conveniency and fitnes of the Lords day, which is the firſt of the weeke, to ſhew the chaunge of the Sabbath unto that day both in Gods intention and purpoſe from the beginning, & alſo actually in the fulneſſe of time by the glorious reſurrection of the Lord Chriſt vp on that day.

Where by Gods assistance I shall make it appeare. That this chaunge of the Sabbath to the Lords day is no humane invention, or Ecclesiasticall tradition, but a thing which God the lawgiuer did purpose and intend from all eternity, and foretold by the Prophets, and by divers signs foreshewed of old, and in fulnesse of time did by his Sonne Christ the Lord of the Sabbath, command and actually bring to passe.

Serm. 251. de tempore. First *Saint Augustine* and divers other learned men haue heretofore obserued. That God by some notable things which he in his wisdome made to concurre in the first day of the creation, did plainly foreshew in the beginning before the seventh day was sanctified, or the law of the Sabbath given, that it was his purpose and will, and he in his eternall counsell had determined to advance in fulnesse of time, that day aboue all other daies of the weeke to the honour of the holy weekly Sabbath, to a day of meditation on the eternall rest in heaven, and a pledge to his people of the euerlasting sabbathisme, which there remaines for them, and the first fruites of their time offered vnto God in Christ and sanctified in him.

Those notable things are the three things before named. 1. That God made that day the first fruites of all time. 2. Created in it the place of eternall rest the highest Heaven, in which the blessed saints shal injoy their blessed Sabbath whereof the weekly Sabbath is a signe and pledge to them in this life. 3. In it he created the light of this visible world, which things concurring in one and the same day: (God in his wisedome foe ordering it, who doth nothing in vaine but every thing for some wise purpose) and being good reasons to prove and grounds to make that day the fittest to be sanctified in Christ, & made the Christian Sabbath, as I haue before noted, the learned from thence do gather, and not without good reason: That from the beginning God intended for this day the Honour of his weeklie Sabbath, in the time of the glorious Gospel.

Secondly, diuers of the Auncients haue obserued. That God raineing Manna first from Heaven to Israell on the first day of the weeke in the wildernesse: as we read *Exod. 16.* did therefore foreshew that this was the day which he had appointed to be the day of the Lord Christ, euen the day wherein he who is the Heavenly Manna and bread of life should be given from Heaven in his incarnation, and the day in which he should come out of the furnace of fiery afflictions, and made a strong bread & nourishment by his resurrection able to feed our soules spiritu

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ally to life eternal. And from hence they inferr, with the approbation of diuers graue Diuines and ſchoolemen of later times, that God did of old intend and purpoſe to make this day, in the times of the Goſpel after Chriſt fully exhibited and giuen unto us, to be the bread of life, & heavenly Manna, his Holy weekly Sabbath and day of ſpirituall proviſion, wherein Chriſtians ſhould make their weekly proviſion of ſpirituall food, and heauenly Manna to feed their ſoules.

Thirdly, diuers of the Auncient fathers haue obſerved, and diuers both Schoolemen and godly learned writers of the reformed Church therein conſent with them. That the Lord did of old by his ſpirit ſpeaking in the Prophets, fortell the chaunge of the Holy Sabbath from the ſeventh to the firſt day of the weeke, the Lords day, and day of Chriſts reſurrection. The bleſſed Martyr *Ignatius* who lived and was growne in the knowledge of Chriſtianity in the time of the Apoſtles, and before the death of St. *Iohn* the Evangeliſt as hee himſelfe teſtifies, doth in his Epiſtle to the *Magneſians* not onely affirme that the Lords day is the Queene and ſupreme Lady of all dayes, but alſo endeavours to proue, that God from the daies of old had ordained it to be the true Chriſtian Sabbath, and did foreſhew ſo much by the wordes of the Prophet David in the title of the ſixth Pſalme, wherein it is called a Pſalme unto the eighth day, that is in honour of the Lords day, which as it is the firſt of the weeke counting from the creation everie weeke ſeverallie by it ſelfe, and the ſeventh if we begin our account with the next day after the Lords day, as the Iews did with the next after their Sabbath.

So if we reckon forward from the beginning of the creation into an other weeke it is the eight day. And alſo learned *Auguſtine* and others of the fathers, as alſo diuers late writers do in this point concurre with him, and affirme that God moving Dauid to make ſuch Honorable mention of the eighth daie, did foreſhew his purpoſe and will, to chaunge that day by Chriſts reſurrection in to his Holy Sabbath. Some alſo from Gods inſtitutiõ of circumciſion one the eighth day after the birth of the child which was to be circumciſed, do gather that the eight day, after the birth of the world, to weet: the Lords day was befor ordained of God to be not only the day of Chriſts reſurrection & victorie over ſin & death by which ſin ſhould be cut of & deſtroyed, but alſo the Chriſtian ſabbath and ſo both a ſpeciall day of Circumciſing their hearts to the Lord in the ſtate of grace, and alſo a pledge of the fulneſſe of mortification and

ſanctification in the day of the laſt reſurrection & of enterance into the eternall Sabbath in heauen. For this purpoſe alſo *Saint Auſten* & many other learned men in all ages ſince even to this day, doe alledge the plaine words of David, *Pſal.* 118 24, where hauing Prophetically fortold the glorious reſurrection of Chriſt. Thow after that the Iewes had crucified & put him to death, hee ſhould riſe up to be the head corner ſtone even the rock & foundation of the Church, (for ſo our Sauiour *Mat.* 21.42. & the Apoſtle *Act.* 4.11. do expound Davids words) he immediatly affirmes, that this is the day which the Lord *hath made, we will rejoyce, and beglad in it.* That this is the day of the Lord Chriſt as *St. Iohn* cals it *Revel.* 1.10, *which the Lord hath made.* That is, in his degree hath already appointed *to be his holy day*, *we* (that is in the time of the Goſpell when this ſtone is become the head of the corner) *will rejoyce & be glad in it*: that is, rejoyce befor the Lord with all joy & ſerve him, be glad in him; with Sabbatical & holy ſolemnity, & if we conſider wel the matter and ſubſtance of the 92. Pſalme, which is intitled a Pſalme for the Sabbath, we ſhall ſee that it is moſt fit for the day of Chriſts reſurrection, ſetting forth the fruites thereof plainely and after a lively manner, to weet: the ſoled joy of Gods people, and the floriſhing ſtate of the righteous in Gods Church, and exalting of the horne of Chriſt the true Meſſiah and *King* of the Church.

ſerm. de tempore. 136.

Fourthly, if we conſider the diverſity and difference of things which are commanded in the law of the Sabbath, and are to be obſerved in the weekly Sabbath as it was inſtituted by God at the firſt, and againe reviued in the fourth commandement, if we call to minde that the law is a mixt law commanding ſome things which concern the very ſubſtance and being of the Holy Sabbath, unto which it bindes men perpetually, ſuch as are a fit proportion of time one day in every weeke, reſt and ceſſation, from common workes of this life, and ſanctification of it by religious exerciſes and devoting it to publicke aſſemblies and holy worſhip. And other things it commanded which were typicall, and ceremoniall, and were to haue there full accompliſhment in Chriſt, and to be in force only vntil the ful exhibitiō & revelation of Chriſt, a pefect Redeemer, all which I haue largely ſhewed before, and the beſt learned haue euer held. It will upon theſe grounds neceſſarily follow, that there muſt be a chaunge of the Sabbath from the ſeventh day, and in reſpect of the tipicall and ceremoniall worſhippe, at the full exhibition of Chriſt, into a day and a worſhip more fit for Chriſt giuen and revealed,

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and for the times of the goſpell.

Firſt it is generally held by the beſt learned. That God by ſanctifying the ſeventh day and commanding his Holy Sabbath to be kept everie weeke on the ſeventh day, did thereby ſhew, that in his wiſdome he ſaw it fit and neceſſary for man to obſerve this proportion of time, & to devote one day in everie weeke, both to bodilie reſt and a totall ceſſation from his owne worldlie labors, pleaſures, and delights, and alſo to Holie and Heavenlie meditations, and to religious exerciſes, and Holie aſſemblies. And in theſe reſpects they call the law of the Sabbath naturall, morall, and perpetuall, and they proue it thus.

Firſt becauſe nature it ſelfe and common reaſon and experience doe teach, that ever ſince mans fall it is naturallie neceſſarie for mans health and welbeing, and for the preſerving and upholding of the life & ſtrength of his labouring and toyling cattell, that he, his ſervants & cattell ſhould haue one daies reſt in ſeaven. And that without this proportion of time dedicated to Holie aſſemblies, and exerciſes of pietie, the ſaving knowledge of God, and true religion and pietie cannot well be upheld; fraile men would by little forget God, become ignorant of heavenly things, and ſo of the way to eternall reſt; if it were left in mans power to chuſe his owne time; ſome would chuſe none at all, the reſt for the moſt part would differ that time which ſome thought fit. Others would refuſe as inconvenient, and ſo there would be no ſet ordinary aſſemblies, Gods worſhip would grow out of uſe.

Secondly, true piety teacheth us, that we ought to think our ſelues bound in conſcience to giue and devote ſo much of our time at the leaſt to pious exerciſes, as God, in whoſe hand we and our times are, did require of his people in the obſcurer times of the Old Teſtament, for the keeping of religion and his worſhippe on foote, for preſerving of the knowledge and memory of his goodneſſe, and benefits, and for the ſanctifying of their weeke ly laboures of his creatures to their uſe and of themſelves to him, that they might be fitted to ſee him in glory, for the abundance of grace ſhed on us by the Goſpel, is a bond and obligation to us of much more ſervice and obedience which we owe to God. Now God required of them every ſeventh day to be kept holy, and that was the leaſt which any of them in any age were bound to dedicate to his worſhippe. And therefore true piety binds us much more to keepe an holy weekly Sabbath.

Theſe

Theſe are arguments and proofes, ſufficient to ſatisfie any man who doth not peruerſly reſiſt, and rebell againſt the law of nature. But let me here giue a caue at by the way: That when the learned call the ſabbath and the law of it naturall, we are not to conceiue that by natural, they mean a thing writen in mans heart in the creation, which man was made to performe and obey ſimply as a reaſonable creature and naturall man (*For man was made for the Sabbath Marke 2. 27.*) Neither did he toyle and ſweat or need a ſet weekly reſt: Neither did he need a weekly ſolemnity, to helpe his memory, or to ſtirr up his affections, as I haue before proued. But that they underſtand by naturall, that which the uerie light of naturall reaſon ſhewes to be moſt conuenient and neceſſary for men now corrupt, and which ſo ſoone as it is commanded and reuealed by Gods word appeares ſo neceſſary in the very nature of it, both for men ſoules and bodies, that without it they cañot haue ordinarily any wel being on earth, nor eſcape hel & cõe to Heaven after death. This expoſition learned *Zanchyus*, gives of his owne and other learned mens ſpeeches, when they call the law of the Sabbath naturall. Jf, ſaith he, it were ſo naturall as things written in mans heart in the creation, then the Heathen Gentiles would haue felt themſelves bound by it, and would haue ſhewed it in their practiſe in ſome meaſure more or leſſe. Neuertheleſſe the concluſion of *Zanchyus*, and other learned Diuines is firme and ſure, vpon the former premiſes, to weet: That Gods firſt commandement of the Sabbath doth perpetually bind al Gods people to the worlds end, to keep a weeklie Sabbath euen a ſeuenth day in euerie weeke Holie to the Lord.

Zanch. lib de De Calog. theſ. 1.

Secondly, it is a thing vniuerſally held by all true Chriſtian writers, that the Sabbath as it was limited to the ſeuenth day of the weeke, and was to be obſerued by bodily ſacrifices morning and euening, and by worſhippe which conſiſted in outward rites which were tipes and figures of things which haue their accompliſhment in Chriſt, ſo it was ceremoniall temporary and chaungable. The common ground of the ſanctifying of the ſeuenth day and tying the Sabbath to it, is held commonlie to be Gods reſt on the ſeuenth day from the worke of creation. And this is ſuch a grounde as in the fulneſſe of the time was to giue place and did giue place to a better reſt ariſing, and brought in by the finiſhing of a more excellent and glorious worke of Gods goodnes and bountie euen the worke of mans Redemption. The worſhippe of God on the Sabbath of the ſeuenth day in the old Teſtament, by dou-

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ble ſacrifices & ſuch ryts were but vaniſhing ſhadows the ſubſtance of thē was Chriſt,& therfor they were to ceaſe whē the body & ſubſtance came in. And the particular day it ſelfe and the reſt tyed to it was a tipe and figure of the death of Chriſt,and of his reſt in the grave,and of the reſt and eaſe which Chriſt by his death ſhould bring to all Gods people from the burden of legall rites,and from the guilt of ſinne and horrour of conſcience,which as an heavy load did preſſe them downe,and from the maſſe of corruption like a weight hanging faſt one them , all which Chriſt aboliſhed by his death and redemption,and ſo put an end to the Sabbath as it was tied to the laſt day of the weeke.

This being commonly held for a certaine truth by the learned Fathers and writers of all ages after them untill this day,proues ſo farre as their authority and reaſon will reach:that though the keeping holy of a weekly Sabbath is a perpetuall day,to which all Gods people are bound in all ages:yet the particular day was mutable,and another ſpeciall day was to be appointed and conſecrated by him who is the Lord of the ſabbath,wherin an holy reſt fitter for the time and ſtate of the new Church muſt be kept,with better ſervice and ſolemnity.Inſtead of bodily ſacrifices,there muſt be offering up of ſpirituall ſacrifices of praiſes,praiers, alms,& works of piety,& charity:for ſlaughtering of beaſts,ther muſt mortifying of corruption by holy contrition, and killing of all brutiſh luſts and carnall pleaſures and delights, by ſeperating our ſelues and ſequeſtring our mindes from them. Inſtead of darke ſhaddowes of the law,and obſcure promiſes of Chriſt to come; there muſt be the light of the Goſpell ſhining in the Church & preaching of Chriſt crucified, and raiſed up aud ſet at Gods right hand,and there muſt be ſeeking of Gods face in his name and mediation,and of acceſſe vnto God in him by one ſpirit.

Now what day can any man conceive in any reaſon ſo fit as the Lords day,the firſt of the week:wherin we chriſtians keep our weekly ſabbath? This undoubtedly is the moſt fit and convenient of all daies as I haue largely before proued. Yea that this vndoubtedly is the onely particular day which Gods law bindes us to keepe holy all the time of the Goſpell,even untill we come to the eternall reſt in heaven. I will as briefly as I can proue and demonſtrate,in the laſt place, and ſo conclude this point of ſanctifycation of the Sabbath,as it is the worke of God the lawgiver, and is diſtinguiſhed from mans duty and worke of ſanctification.

CHAP. 13.

1 Argument. THE First which is the maine foundamentall argument, is drawn from the foundation upon which God hath from the beginning builded and ſurely ſetled the weekly Sabbath. It is a thing moſt certaine and undeniable, that whatſoever things are inſeperably joyned & cleane faſt together, they ſtand & move together, the one cannot moue to any place, but the other of neceſſity muſt moue with it.

Whatſoever is firmly ſetled on a rock and inſeperably faſtened to it, & founded on it, muſt needes moue with the rock and cannot moue to any place but where the rock is moved, upon which ground I argue thus: That which is from the beginning founded upon Chriſt, and ſo ſurely ſetled and firmly builded vpon him by God, the founder of al things, that cannot be ſeperated, it muſt needs moue and chaunge the place with Chriſt, and cannot be moved, nor chaunge and remove to any place but onely to that which Chriſt is removed. The weekly Sabbath from the firſt inſtitution is founded by God, firmly builded and ſure ſetled upon Chriſt the redeemer, and is in ſeperably joyned to him. Therefore it cannot move nor chaunge the place, nor be remoued from the ſeventh day to any other day of the weeke, vnleſſe Chriſt the Redeemer change his day and moue together with it, and if he doth chaunge his ſolemne day, it muſt needes be chaunged and removed with him to the ſame day. The propoſition is undeniable: the aſſumption alſo I haue fully proved before, in the laying open the grounds of the Sabbath: and therefore the concluſion is a moſt manifeſt truth. That whenſoever Chriſt chaungeth his day and chooſeth another, the Sabbath muſt needes bee chaunged to the ſame day. Which concluſion fully proved I lay it down for a good ground and argue thus upon it.

That day which Chriſt leaveth and paſſeth from it vnto another, which he chooſeth for his ſpeciall and particuler day. From that day the Sabbath alſo is chaunged and moved, and the other day which Chriſt hath choſen becoms alſo immediatly the particular day of the holy weekly Sabbath. Now the ſeventh day which was the ſpeciall day of Chriſt in the old Teſtament, becauſe on it Chriſt was promiſed a Redeemer of the world, and did firſt undertake openly and actually to mediate for man, is now ceaſed to be Chriſts peculier day, he hath left it, & hath choſen

choſen the firſt day, and made that his ſpeciall and peculiar day aboue all other daies of the weeke, when in it he got the victory ouer death, and by his reſurrection entered into his glory and eternall reſt; and of a redeemer in promiſe, became a redeemer indeed & fully perfected mans redemption. Therefore ever ſince hath the weekely Sabbath beene removed to the firſt day, and that is the peculiar day of the weekely Sabbath.

Secondly, that God did from the beginning purpoſe in himſelfe, and by many evidences did declare his intent, to chaunge the Sabbath from the ſeventh to the firſt day, & alſo in the firſt inſtitution of the Sabbath, and in the giuing of his law for the keeping of it, did intend to bind us under the Goſpel to the keeping of our weekly Sabbath on the firſt day of the weeke, as he bound the fathers to the ſeventh day in the Old Teſtament. I proue from the determinate counſell and forknowledge of God concerning the chaunges which he foreknew and determined to bring to paſſe, in the foundation, groundes, and prerogatiues of the Sabbath from the ſeventh to the firſt day of the week: It is a thing which all men who haue any true knowledge of God muſt needes know and acknowledge for an undoubted truth: that God whoſe wiſedome is infinit, and his wiſe providence ordereth and diſpoſeth all things, doth never any thing in vaine, he never laies the foundation in any place but there alſo he intends the building, he never brings in the proper cauſes any where, or in any time, but then and there he intends to bring in & to produce the proper effects of them, and whatſoever commandement God giues to men to performe ſome ſpeciall duty upon ſome ſpeciall grounds, and for ſome ſingular cauſes, occaſions & reaſons, by that commandement he binds them to performe the duty whenſoever and wher ſoever he ſhewes the grounds and reaſons to them, and giues and offers the cauſes and occaſions. *2 Argument.*

So that if it be made to appeare unto us, that now under the Goſpel, God had according to his owne determinat counſell and forknowledge chaunged the foundation of the weekly Sabbath, and removed it & all the grounds, reaſons, accaſions, and prærogatiues of it, from the ſeventh day to the firſt which is the Lords day, we muſt needs ſee and acknowledge, that it was the Purpoſe, minde, & will of God to make the Lords day our weekly Sabbath, and in his giving of the firſt law of the Sabbath, which in the maine ſubſtance of it is perpetuall, to binde all his people after the full exhibition of Chriſt to the laſt reſurrection to keep

the Holy weekly Sabbath on that day onely.

Now theſe things may ſufficiently appeare by the opening and proving of divers things befor, which I haue obſerved out of this text, & by urging & preſſing them home to this preſent purpoſe a little more fully here againe I ſhall put them out of all doubt and queſtion, and make them manifeſt & clear to al who do not wilfully ſhut their eares againſt the truth. Firſt, that the foundation of the Sabbath is Chriſt the Redeemer, & that all the true & proper grounds, reaſons and occaſions, of keeping one day in every week Holy to the Lord, are only to be found in Chriſt and came in with him, as I haue before fully proued. And as God firſt promiſed Chriſt to come the ſeed of the woman, for the Redemption of mankind, & Chriſt did undertake for man to mediate for him on the firſt ſeventh day of the world, and thereupon that day was ſanctified to be the weekly ſabbath: So God had in his immutable counſell determined to exhibit Chriſt a perfect Redeemer, & by him to perfect mans redemption on the firſt day of the weeke, and ſo to remoue Chriſt the foundation from the ſeventh day of the weeke, to the firſt day, together with all other grounds, reaſons, occaſions & prerogatiues of the Holy Sabbath. What greater chaunge could be or ever was hard of in Chriſt the maine foundation both of the Sabbath & of the vniuerſall Church, then when of a redeemer promiſed on the ſeventh day, and ſo continuing all the time of the old Teſtament while the fathers beleeued onely in him promiſed & not yet come. He became a Redeemer fully exhibited in his reſurrection on the firſt day of the week & chan ged the ſtate of the Church: and bringing her from the Nonnage and childiſh eſtate of bondage vnder the rudiments of the world, and legall rites, & carnall ceremonies, to the fulneſſe of her time which God had appointed, & to her full age in the new teſtament. And hereby that firſt day of the weeke became the chiefeſt day of the Lord Chriſt, even his ſpeciall & particular day, & came to haue all the ſubordinat grouds & high prerogatiues of the Sabbath. For in it God perfected his worke which he had made in the creation by the worke of redemption, not promiſed & undertaken onlie, as in the ſeventh day, but by a better kind of perfecting and ending, even by redemption fullie finiſhed, on that daie Chriſt reſted from that greater worke of redemption, & declared by his reſurrection, that he had made ful ſatisfaction for mankind to the juſtice of God, & that God reſted in his ſatisfaction, now actually made & performed, by a more excellent manner of reſting then that wherwith

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he rested on the seuenth, in that satisfaction only undertaken & promised, on that day Christ gott the victory over death, hell, sin, the world & the Devill, and becomming immortall not subject to die, or suffer any more, entered into the glorious state of exaltation and into his eternall rest, and made way for men to that eternall rest wherof the Sabbath is both a liuely pledg, & also a powerfull meanes to fit men for it. And in al these respects God blessed the first day of the week, with a blessing farre aboue his blessing of the seventh day, for that was the promise & undertaking only, this was the performance & perfecting of redemption: & therfore so farre excels that, as the giuing of a great guift & perfecting of a worke exceeds the promise of that guift & undertaking of that worke. Now that that this remouing of the maine foundation of the weekly Sabbath, together with the subordinat grounds, occasions & prerogatiues of it, from the seventh day to the Lords day, the first of the weeke, came to passe by the determinate counsell, foreknowledge and providence of God, and that from the beginning and in the first giuing of the law of the weekely Sabbath, God did purpose and intend this chaunge, it appeares most plainly by diuers reasons. First because God is no idle spectator, but the provident Lord & disposer of all things, which come to passe in the world, & nothing can come to passe but so as he hath appointed, and in the time & season which he hath determined.

The flood and generall deluge by which the old world was destroyed, came to passe in the very yeare and day which God had prefixed, & did fortell to Noah one hundred and twenty yeares before. The end of Israell peregrination and servitude in Egypt, came to passe just at the end of foure hundred and thirty yeares, in the same day which God had determined, & foretold to Abraham. *Exod.* 12.41. and so the deliverance of the Israelites out of captiuity, and the decree for their return came out at Gods appointed time, which he had foretold by Ieremiah the Prophet. *Dan,* 9.2 23. And the particular time of Christs satisfaction and attonement for sinne, and bringing in of eternall righteousnesse, was determined by God, and came to passe at the end of the seventy sevens of yeares, as it was revealed to Daniell in the same Chap. 24. ver. And in a word the very time of Christs resurrection, by the virtue whereof we are fully redeemed and shall in our verie bodies be raised vp to life eternall, and rest in glorie, as the Apostle testifies. *Rom.* 6. 5. 1 *Cor.* 15. 13. 21: *Philip.* 3. 10. & 1 *Pet.* 1, 3. It was determined by God befor the foundation of the world, as the words of St Peter do shew. 1 *Pet.* 1. 2. Secondly, God in the very creation & from the first beginning of the world, did foreshew that he had a purpose to honour the first day of the weeke aboue all the other daies, and to make it the Lords day and Christian sabbath by the resurrection of Christ. In that he made it the first fruites of time, and in it created the highest heaven, the place of the eternall Sabbath,

and brought forth the light of this inferiour world, by which naturall prerogatiues he made this day the fitteſt of all daies of the weeke, to be the day of Chriſts reſurrection, wherein he the ſun of righteouſneſſe & light of the world, roſe up with healing in his wings, and became the firſt fruites of them that ſleepe, and by virtue whereof he will bring the faithfull into the eternall reſt, wherof the weekly Sabbath is a pledge & will make them partakers of the inheritance of the Saints in light, as the Scriptures teſtifie 1 *Cor.*15.20.& *Coloſſ.*1.12.

Vpon theſe premiſes before proved at large, and here againe preſſed home to the purpoſe. The concluſion followeth neceſſarily: That it was the purpoſe, intent and will of God to make the firſt day of the weeke, the Lords day and the Chriſtian Sabbath, and in the firſt inſtitution of the Sabbath, and by his firſt law of the Sabbath (which in the maine ſubſtance of it is perpetuall) to binde all his people in the time of his glorious Goſpell, to obſerve that day onely for their holy weekly Sabbath; vntill they come to that wherof the Sabbath is a liuely pledge, even the eternall reſt of glory in Heaven.

3 *Argument.* Thirdly whatſoever tends moſt to the perfect fullfilling of any ſpeciall law and commandement of God given to men, and is manifeſtlie made known to man to be moſt agreeable to Gods will revealed in that law, and to the endes and uſes which God openly pretendeth therein, that man is chiefly bound to do by that law and commandement. This is a moſt certaine and undoubted truth. For Gods generall commandement is, that we loue him with all our heart, and worſhip and ſerve him with all our ſoule and all our ſtrength. *Deut.*6.5.& *Mat.*22.37.

Now the will of God revealed in this firſt inſtitution, and ſanctifying of the ſabbath, and in the fourth Commandement of the law, is often repeated & urged by Moſes & the Prophets, is more perfectly fulfilled in the right ſanctification of the Lords day vnder the Goſpell, then it was in the obſervatiō of the ſeuēth the ſabbath of the old Teſtament. & whatſoever neceſſary duty God in the law of the ſabbath requireth of mā from the beginning, Or whatſoever end and uſe he openly pretendeth, his law of the keeping of the holy ſabbath that is more fully obtained, effected, and brought to paſſe by an holy ſanctification of the Lords day, and by keeping it an holy Sabbath to the Lord now vnder the Goſpell. Therefore by the law of the ſabbath given at the firſt and by the fourth commandement, it is repeated and explaned, Chriſtians are bound to to keepe the Lords day which is the firſt of the weeke for their weekly Sabbath.

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If any man doth make doubt of the assumption in this Syllogisme. It is easily proved by a particular enumeration, both of the particular substanciall and necessary duties which Gods word requires in the Sabbath: and also of the ends and uses for which God requires an holy sabbath to be kept every seventh day.

The First maine dutie from which the seventh day requirs the name of Sabbath, is rest and cessation from all worldly labours, pleasures and delight, wherein man is to withdraw his mind from worldly cares and secular affaires, which concern this fraile earthly life, and is to giue rest and refreshing to his owne body, and to the bodies of his children, servants straungers, and toyling cattell as appeares. *Exod.* 20. 10. *Isa* 58. 13.

And the proper end and use of this rest is. First to admonish man that he must not place nor seeke felicity in this world, nor since his fall and breaking of the Covenant of workes by his disobedience, hope for any happinesse or felicity either here or else where to be purchased by his owne workes of righteousnesse, which he either is, or was able in the first creation to performe in his owne person. Secondly to shew that Gods just wrath appeased by Christ, and the sting of death and the curse and bitternesse of mans sorrowes, and toilsome labours which God imposed on him for his transgression, is taken away, and God will not haue his people to torment their bodies which continuall toile, and painfull labour, but to ease and refresh themselves with a weekly rest. Thirdly to make men take notice that God hath a provident and fatherly care of his creatures both men and beasts, hates all mercilesse cruelty, & oppression of their very bodies, and will haue them so refreshed & eased that they may last the longer, and goe cheerfully through their weeklie labours.

Fourthly, to shew that in Christ vpon whom the Sabbath is founded, there is spirituall rest and ease and refreshing of the soul, from the heavie burden of sinne, and the miseries of sinne, to be found of all them who being heavy laden do flee to him, and in him place their hope and confidence.

Fifthly, to put in mind of Gods resting in Christs mediation from the worke of creation, and that he hath wholy given over all purposes and thoughts of repairing the world, and restoring man fallen and corrupted by any worke of creation, and hath set his mind on another kind of worke, even the work of redemption by Christ, and the new creation

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of heavenly ſpirituall and ſupernaturall graces and perfections in men by his holy ſpirit.

Sixthly, to be a ſigne and memoriall of Chriſt his full perfecting of the worke of mans redemption, and of his perfect ſatisfaction made to the juſtice of God for fraile ſinfull men.

Laſtly to be a token and pledge of the eternall reſt in heaven, and of the Sabbathiſme which after the labours and troubles of this life, the elect and faithfull people of God ſhall enjoy for ever in the world to come.

Now there is no day in all the weeke, in which this firſt maine dutie of the Sabbath can be well be performed, for the ends and uſes, as on the Lords day which is the Chriſtian Sabbath. The ſeventh day never yeelded halfe ſo much light & helps to Gods people in the old Teſtament for theſe purpoſes, as the Lords day doth to us vnder the Goſpell. For the Lords day in which Chriſt aroſe from death, and entered into his glorie, and perfected the worke of Redemption, It diſcovers Chriſt the maine foundation of all reſt, & even of the Sabbath it ſelfe more plainly unto us, and in it being bewtified and adorned with ſo manie bleſſings and prerogatives which Gods word gives to it, wee may as in a cleare glaſſe ſee and behold Chriſt with open face, we ſee in his reſurrection Gods juſtice fully ſatisfied, his wrath appeaſed, redemption fully perfected, Gods reſting in Chriſt mediation, eternall reſt purchaſed by Chriſt for us, and gained to himſelfe, & heaven opened unto us, & ſin, death and hell already ouercome and conquered. And therfore there is no day by many degrees, ſoe fit as this day of Chriſts reſurrection to make us reſt comfortably in our bodies and minds from worldly cares, and bodilie laboures, and in our ſoules and conſciences from the burden of ſinne and the guilt thereof. No daie or time can ſo plainly ſhew vnto us, that our fellicity is not in this world, nor to be obtained and purchaſed by the righteouſneſſe of our owne workes. This ſets before us Chriſt raiſed for our juſtification. This ſhews Gods aboundant mercy and compaſſion to us, and that hee hates all cruelties and oppreſſions. And this is a ſpeciall meanes to bring us to the aſſurance of the bleſſed hope and eternall reſt reſerved in Heaven for vs. And therfore the firſt maine duty with all the partes thereof, and the ſpeciall endes and uſes of it, are more fully performed and obtained in the obſervation of the Lords day for the Holy weekly Sabbath, then they poſſibly can be now by vs, or could be of old on the ſabbath of the ſeventh day, by the fathers

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in the old Teſtament.

The ſecond maine duty of the Sabbath is ſanctifying and keeping of it holy to the Lord, which comprehends in it many ſpeciall and particular duties. 1. Setting of their affections even their joy and delight wholy vpon God and heavenly things. 2. Honouring & worſhipping of God, in their hearts with holy thoughts and meditations, by their lipps with holy prayers, praiſes, and thankſgiuing, in their outward actiõs by preaching, hearing, reading, & repeating of Gods word, and ſolemne commemoration of his promiſes, mercies and bleſſings in the word and ſacraments. 3. Teaching and learning all holy duties which tend to bring vs nearer to God in Chriſt. 4. Offering ſpirituall ſacrifices to God of ſweet ſauour, ſuch as are almeſdeedes & works of mercy and charity, wherby others may be made to taſt of Gods goodneſſe and ſtirred up to laud and praiſe his name.

All theſe are comprehended vnder the maine duty of ſanctifying the holy Sabbath which the Lord commands expreſly in the law, and they are commended to vs by the Prophet. *Iſa.* 56. 4. & 58. 13. And the proper end and uſe of this duty and all the partes thereof, is. Firſt to make vs ſet our affections on things which are aboue and not on things below, and to ſtirre us up to ſeeke eternall life and heavenly happineſſe in Chriſt onely, and in him crucified and raiſed up.

Secondly, to continue and increaſe in fraile men the knowledge and memory of Chriſt, and of the way to eternall life and bleſſedneſſe in him, which without keeping holy of a weekly Sabbath, would faile & ceaſe among the ſonnes of men.

Thirdly, to begit and increaſe true grace and holineſſe in men by exerciſing holy duties of religion; and ſo to bring them by juſtification & adoption to the right of inheritance in Heaven, and by ſanctification to fit them for the poſſeſſion of it. Now the obſervation of the Lords day, in which Chriſt aroſe is ſuch as may far more powerfully & effectually moue men to the performance of theſe duties, & lead men more directly to the proper end and uſe of them, then the old Sabbath of the the ſeventh day, either now can, or of old could do when it was moſt in force. For it had no other light or life in it, but onely from obſcure promiſes, and darke ſhaddowes through which Chriſt was ſeene as things farre off are ſeene, and in the ſtarre light nights. But the Lords day the firſt day of the weeke, hath light and life from the ſun of righteouſneſſe Chriſt who in it roſe up, and to be the light of life to all nations, &

hath brought life & immortallity to light by the Gospell, and discovered to us the kindnesse and loue of God & the riches of his goodnesse, in giving grace and shedding his spirit on us abundantly here, and so fit us for glorie hereafter. And therefore this day must needes be of great force and power, farre above the seventh day, to make men set their affections on God and heavenly things, especially upon the inheritance incorruptible and undefiled which fadeth not away: reserved in heaven for us, unto which God hath begotten us by the resurrection of Christ from the dead. *1. Pet.* 1. 3. It is also powerfull and excellent to incite and stirr us up to honour God in our hearts, by the due consideration of his goodnesse and mercie. Also it much furthereth us to proclaime the high praises of our God, and kinge, and to make prayers and supplications to him. Besides to make us helpfull unto others, in seeking after their salvation. And thus we may see what are Sabbath duties, even the workes of piety, mercy, charitie, &c. pleasing to God, and by which others may be brought to joyne with us, in lauding and praising God, and we our selves fitted for glorie.

Vpon these points so fullie proved. The conclusion followes necessarilie: that the law by which God first instituted the Sabbath on the first seventh day of the world, doth binde us under the Gospel to keepe the Lords day for our weeklie Sabbath.

Argum. Fourthly, that day which God hath made, most Honourable, and hath given it a most Honourable name and title aboue all the daies of the week, to that he hath given the preroga tiue to be the weekly Sabbath & hath made it his day of Holie rest. For it is a property of the sabbath, to be the Lords Holy and Honourable day, as the Evangellicall Prophet Isaiah shews. *Isa* 58. 13. & making of it Honorable, is making of it the Sabbath. Now the first day of the weeke is the day which God hath Honoured aboue all daies, by the glorious victorie of Christ, ouer death and over all enemies, and powers of darknesse, and to it he hath given the most Honourable, name and title: For the holy evangelist and divine Apostle S. Iohn, who was the intimate, beloved, and bosome Disciple of the Lord, and did best know his minde cals it the Lords day. *Revel.* 1. 10. that is, the day which the Lord hath made the day of great joy & gladnes to his people, as David foretold. *Psa.* 118. which day the Lord Christ hath appropriated to himselfe, & his honour, & Honoured with his own name, as he is the Lord God, one Iehovah with the father. For the Greeke word (κύριος) Lord, is in respect of the roote from whence it is

it is deriued the ſame in ſignification, with Gods proper name Iehovah, and moſt commonly in the new Teſtament, is uſed to expreſſe that ſacred name. Therefore it is now under the Goſpell made by God himſelfe the weekly Sabbath.

The Fifth argument is grounded upon the wordes of our Saviour. *Math.* 12.8. & *Mark.* 2.27.28. Where he ſaith, *that the Sabbath was made for man, and not man, for the Sabbath. Therefore he, even as he is the ſonne of man, or God made man, is the Lord of the ſabbath.*

The firſt clauſe, to weet: (*the ſabbath was made for man,*) notes out vnto us two things. 1. That the Sabbath was firſt inſtituted for man, even by reaſon of the ſonne of God promiſed to become man, and ſo he is the foundation of it. 2. That it was made for man, that is, for the man Chriſt, and for the benefit of all mankinde in him, for his honour and the advancement of his kingdome among men, and for the good of men, both naturall and civill, in reſpect of weekly reſt, and refreſhing, & alſo ſpirituall, as knowledge, inſtruction, growth in grace & holineſſe.

The ſecond clauſe (*not man for the Sabbath*) ſhews that the Sabbath is not one of thoſe things which man was made to obſerue in the creation, neither is the law of it written in mans heart in the the creation: it was the fall of man and his corruption, which cauſed his to ſtand in need of a weekly reſt, and of holy Sabbath exerciſes, to worke good in him, and to bring him neerer to God. And being made for mans uſe, he may in caſe of neceſſity diſpence with outward obſeruations of the Sabbath: & the ſame muſt giue place to works of neceſſity which cannot be omitted either without loſſe of life or ſome certaine loſſe or miſchiefe

The third clauſe (*Therefore is the ſonne of man Lord alſo of the ſabbath*) doth giue us to underſtand that the uſe of the Sabbath was founded on Chriſt promiſed to be *Lord of the ſabbath*, and was in, & under him made man, and neceſſary for the profit of man corrupted, not for man in innocency. Therfore Chriſt the ſon of man is Lord of the Sabbath that is, he hath the true proper right and propriety, in it for to make it ſerve for his uſe being the Lord poſſeſſor of it, and he hath authority and power ouer it, ſo that it is at his command, either to be or not to be in vſe, either the ſeventh day or upon ſome other day of the weeke. Now we never read, that Chriſt exerciſed any Lordſhip ouer the Sabbath, as hee is the ſon of man, either to command it or to chaunge it, bnt only in theſe two reſpects. Firſt that he brought it firſt into the world by undertaking to be the ſeed of the woman, & the ſonne of man, & ſo it was ſetled on the ſeventh day, in which he was promiſed during the time of the old Teſtament, while he was a redeemer promiſed.

Secondly, that he by his reſurrection in which he perfected redemption, did conſecrate the firſt day and made it the moſt honourable day, fit to be the Sabbath of the new Teſtament, and alſo gaue commandement to his Apoſtles ſo to ordaine in all Churches. Beſides this Lordſhip and power of Chriſt as ſonne of man ouer the Sabbath, we cannot conceiue or imagine any other. Therefore undoubtedly he hath chaunged it to the firſt day of the weeke, and as Lord of it hath giuen commandement for this chaunge and alteration.

6 Argument. The ſixth Arg. is drawne from Gods ſanctifying of the Lords daie by his ſonne Chriſt more fully and excellently, then he did the ſeuenth day in the firſt inſtitution of the Sabbath. For ſeeing the making of the ſeuenth day to be the Holie Sabbath, is the ſanctifying of it as the words of my text ſhew, and alſo the words of the law. *Exod.* 20. 13. It muſt needes hereupon be granted, that what day God by his Son Chriſt, hath in all reſpects more fullie and excellentlie ſanctified, then the ſeuenth day was ſanctified when God made it the Sabbath. That daie God by Chriſt hath made his Holie Sabbath, and ſo it is worthie to bee eſteemed, and ſoe is to be obſerued in the new Teſtament. But now it is moſt certaine and manifeſt: That the Lord God by his ſon Chriſt hath in all reſpects more fullie and excellentlie ſanctified the firſt daie of the weeke, in which Chriſt aroſe from death (as appeares by diuers things which I haue formerlie touched.) Firſt he in that daie more abundantlie reuealed his holines to the world, in that he declared Chriſt our Redeemer and the head of the whole bodie the Church, *To be the Sonne of God with power, according to the ſpirit of Holineſſe by the reſurrection from the dead. Rom.* 1. 3.

Secondlie, he then opened as it were the flood-gates of Heaven, that Holineſſe might be more abundantly with his ſpirit powred out upon all fleſh, when Chriſt was raiſed up and exalted by Gods right hand, that he might ſhed his ſpirit on all ſorts of people of all nations, as wee read. *Act.* 2. 33. Yea in that, in the feaſt of Pentecoſt which was the firſt day of the weeke, and the 49. day after Chriſts reſurrection, the Holie Ghoſt was ſent downe vpon the Apoſtles to ſanctifie them, and to lead them into all truth, and to giue them the guifts of tongues, to preach the Goſpell unto all nations which they preſently did, and the ſame day converted 3000. ſoules, herein he both ſhewed his Holineſſe more abundantly then before.

Thirdly, It is pionſly held by manie Diuines, that among other things which

which after his resurrection Christ spake to his Disciples, concerning the *Kingdome of God*; that is the Church under the Gospell: this was one, namely, of the keeping of the Holy Sabbath, and holie assemblies, or gathering of the saints togither vpon the first day of the weeke: For immediatly after, the Apostles observed that day, and all churches in all ages since haue followed their example. Therefore it is God who by his Sonne Christ hath made this first day, that is the Lords day the weekly Sabbath of Christians.

I might here adde for further proofe of this truth, an observation of diuers godly and learned writers, to weet: that our Saviour sanctified the first day of the weeke more then any other day by his promise and example, in that he did most commonly appeare to the Disciples after his resurrection, and came amongst them when they were assembled together on that day, and taught and instructed them and breathed on them, so we reade. *Luk.* 24. 13. 36. & *Ioh.* 20. 19. 26.

Seventhly That which the Apostle taught by word and writing and ordained in all Churches of Christian Gentiles, and confirmed by their constant practise, is undoubtedly a Commandement which they received from the Lord Christ, so it appeares. *Act.* 15. 28. where they professe that what they prescribed to the Christiã Churches, was the dictate and sentence first of the holy Ghost, and then of them joyntlie. And our Saviour tells us that the Holie Ghost leads men into all trueth by speaking his word onely to them and calling it to their remembrance, *Ioh.* 16. 13. 14. therefore it was Christ his word and ordinance. St. Paul also professeth that he deliuered unto them, such traditions as he received from the Lord 1 *Cor.* 11. 23. And againe he saith 1 *Cor.* 14. 37. *If any man thinke himselfe to be a Prophet, or spirituall, let him know, that the things which I write unto you are the Commandements of the Lord.* Now it is manifest in the Gospel, and in the writings of the new Testament: that it was a constant practise of the Apostles to keep their assemblies with one accord on the first day of the weeke, so we read: *Ioh.* 20. 19. 29. *Act.* 2. 1. 2. and in those their assemblies the Lord Christ presented himselfe to them bodily, and by the visible appearance and powerfull operation of his spirit. Also *Act.* 20. 8. St. Paul on that day kept an holie assembly at Troas, and there he preached and administred the sacrament of the Lords supper and performed Holie exercises of the Christian Sabbath. And the same Apostle gaue a precept and commandement to the Corinthians, even the same which he there saith hee

7 *Argument.*

had ordained in the Churches of *Galatia*, 1 *Cor.*16.1.2: to weet: that they ſhould obſerve the firſt day of the week, and in their Holy aſſemblies on that day offer up pleaſing Sabbath ſacrifices, that is do good & diſtribute to the neceſſities of the ſaints, with which ſacrifices God is well pleaſed. *Heb.*13.16.

Therefore vndoubtedly it is the ordinance and commandement of Chriſt, which the Apoſtle receiued from him. That the firſt day of the weeke ſhould be the Holy Sabbath, and the day of weekly Holy aſſem-
8. *Argu.* blies to all Chriſtians. The 8. argument is drawn from the bleſſing of ſtability wherwith God hath bleſſed the Sabbath of the firſt day, the joy and comfort & great benefit which moſt godly & religious chriſtians finde in it, and the tedioulnes of it to carnall people, & the loathſomneſſe of it to all ſuch as are oppoſi'es to Chriſt, and from his grace. This is moſt true which graue and learned *Gamaliell* gaue in the counſell of the high prieſts and elders of the Iewes. That which is of men and not an ordinance of God, if it concerne religion, it will come to nought, it cannot continue in force, nor proſper any long time. *Act.*5. 38 And ſurely if the Chriſtian Sabbath, & keeping holy of the firſt day of the weeke were an invention of men, and not the ordinance of the the Lord Chriſt, it could not prevaile and ſtand in force in all Chriſtian Churches, and in all ages by an uniforme conſent without interruption. The moſt godly zealous, and religious Chriſtians, would find no ſolid joy and comfort in it, nor any bleſſing from God in their religious obſeruation of it. And the world of carnall men who hate Chriſt, & his ordinances, would not be ſo oppoſite to it, as to hate and loath it. *For the world loveth her own.* But all carnall worldlings, and profane perſons, do ſo hate it, as they hate Chriſt, and it is loathſome and tedious to them, & notwithſtanding many and great oppoſitions of profane perſons. Yet we ſee it ſtands firme in all ages ſince the Apoſtles, and in all Chriſtian Churches. None but Hereticques haue rejected it, & all godly Chriſtians finde ſolid joy & abundance of bleſſings in the ſtricteſt obſervation of it. Therefore it is moſt certainly no humane invention, but Chriſts ordinance. It is he who hath made the firſt day of the weeke his owne Holy day and our weekly Sabbath. The Ninth Arg. is drawn from
9. *Argu.* the manifeſtatiō of Gods wrath againſt the open profaners of the Lords day, and from the great & feareſull judgments, which God hath in former ages & doth ſtill execute on the diſpicers & polluters of the chriſtia Sabbath. It is certain that the Lord doth not cut of or conſum me in

wrath

wrath, but for some notable scandalous sinnes & transgressions against some expresse law & commandement, hee makes no men examples of vengance by sudden and fearfull destruction, and notable plagues, but for some notable sinne, & all notable sinnes, are transgressions of Gods law, comitted against his revealed will & word. Now as the Histories of all ages do afford many examples of fearefull judgments suddenly executed & inflicted on wilfull profaners of the Lords day in former times. So I could rehearse and relate aboue 30: examples of Gods vengance, which he hath shewed openly in this land within the space of two yeares, upon such as haue shewed open contempt of this Christian sabbath, some of whith hee hath sticken with sudden death by his mediate hand, others he hath devoured with waters, and some he hath cut of by surfets which they got in dauncing & drinking on the Lords day, and sõe he hath fired out of their houses in the middest of their drinking & jollity, & consumed al their substance. And these judgments haue suddenly & unexpectedly befallen them in the very act of their transgression, while they were in the midst of their actions, very busie about their owne workes, sports & pleasure. And these things are as cleare as the light, and manifest to our eyes & outward sences, that God is most severe against the profanation of this day, and that it is apparent that his sonne Christ made this day his Holy Sabbath, and commands all men to keep it. Lastly we haue clear testimonies both from the Apostles themselves, that the day wherin Christians keepe their Sabbath, even the first day of the week is the Lords peculiar day. *Revel.* 1.10. And also from all the most auncient fathers and learned Christian writers which succeeded the Apostles in the next ensuing ages, that the Lord Christ changed the Holy Sabbath to this day, consecrated it by his resurrection, & that all Christian Churches from the time of the Apostles kept their holy rest in it, & devoted it to publick exercises of religion, and of Gods worship & counted it the Queene of daies, the supreme Lady & princesse, & worthy to be observed & sanctified with Sababaticall solemnities *Ignatius* cals it. τὴν βασιλίδα, καὶ ὕπατον τῶν ἡμερῶν. *Epist ad magnesios. Justin Martyr 2. Apol. pag.* 77. discribes the observation *of it in his times*, and tels us, that Christians spent it in reading, preaching, prayer administration of the Sacraments, offering of almes, & other publick worship of God in their publick assemblies, besides priuate exercises of religion. *Tertullian* also acknowledgeth this first daies sabbath, & none other *lib. adversus Gent. p.* 41. & 155.

Ense-

Euſebius lib. 4. Eccleſ. Hiſtor. cap. 22. brings in the profeſſion of *Dionyſius Corinthius*, who ſaith thus, *This day we kept holy the Lords day.* *St. Auſten* in his 119. *Epiſtle* and in the 22. booke, *De Civit Dei. Cap. 30 & ſerm. de verbis Apoſtoli. 15.* And many other which it would be a tedious thing here to reherſe, eſpecially ſeeing I haue before mentioned diuers of their teſtimonies, which tend to this purpoſe, and ſhall produce ſome alſo hereafter. Now upon all theſe arguments laid togither, I hope wee may boldly and confidently conclude againſt all both Iewiſh Sabbatarians, who retaine the old aboliſhed Sabbath of the ſeuenth day, and alſo vnchriſtian Antiſabbatarians who deny the Lords day to bee the Sabbath vnder the Goſpell, which Gods people by Gods law and Chriſts appointment are enjoyned to keepe Holy to the Lord.

And that this Sabbath of the Lords day, cannot bee chaunged but muſt ſtand firme, and be ſtill in force among all Gods people vntill the end of the world and the laſt reſurrection, I will briefly demonſtrate & ſhew by two plaine reaſons which I hope none will deny, and thus I frame them. The firſt is grounded on Chriſts wordes. *Mark. 2. verſ. 28.* thus I frame it.

That which hath Chriſt, as hee is become the Sonne of man, Lord of it, muſt needs exiſt and haue a being under him as he is the ſonne of man, that is in the time of the Goſpell. The Sabbath hath Chriſt the ſonne of man Lord of it. Mark 2. 28. Therefore it continues in being under Chriſt.

Whatſoeuer ordinance of God is given to his People to bee unto them a token and pledge of ſome great bleſſing, and future good promiſed, that God will haue them to keepe ſafe and to hold faſt, vntill they receiue the bleſſing and come to the full poſſeſſion of it. This is manifeſt by the tipes and ſacraments of the law, which could not bee aboliſhed, nor without ſinne purpoſely neglected vntill Chriſt was fully exhibited, of whom they were ſignes and pledges and he was the body and ſubſtance. And we finde by daily experience, that the looſing or caſting away of the pledg, is the forfetting or forgoing of a mans right whereof it is a pledge: If we will receiue the bleſſing we muſt do the condition of it. Now the obſerving of a weekly Sabbath is not onely a ſigne of eternall reſt in heaven, but alſo a token and pledge if it, given in the beginning, togither with the firſt promiſe of Chriſt, and conveighed ouer from the fathers to us, & ſetled on the day wherin Chriſt aroſe from death, and perfected mans redemption. That it is a pledg of the Sabbathiſme which remaines for the people of God, the Apoſtles

wordes

words imply, *Heb.*4.9. And the beſt learned haue ever held it to be our pledge of eternall reſt in Heaven, *As Auſten. Tom.4. Quæſt.162. and lib.contra Adimantum.cap.13.* & divers others. Therfore the holy weekly Sabbath upon the Lords day muſt be obſerved by all Gods people, & the law of the *Sabbath* binds them thereunto perpetually to the end of the world, & to the day of reſurrection to glory. And thus I haue finiſhed the Doctrine of the ſanctification of the Sabbath, as it is the proper act of God, even his ſeperaing of the ſeventh day to be an holy reſt, by his word & commandement.

CHAP. 14

Of mans ſanctification of the Sabbath.

THE thing which now followeth, next in order, is mans ſanctifying the weekly Sabbath & keeping of a ſeventh day holy to the Lord, which God hath impoſed on him for a neceſſary holy duty, when by his word & cõmãdement he bleſſed & ſanctified it, as here we read in the words of my text. For Gods ſanctifying of daies, times, & places is not any infuſing of his holy ſpirit into them, as he doth into his ſaints, even holy Angels & men, but this giving of a law & commandement to mẽ to obſerue & keep them after an holy manner, & to uſe & imploy them to holy heavenly & ſupernaturall uſe, even to divine worſhip & exerciſes of piety & religion, as I haue before proued plainly. And in that Gods ſanctified the ſeventh day, that is: gaue a law in the beginning to man to keep & obſerve it for an holy Sabbath, as my text ſhews. Therfore it is a neceſſary duty impoſed by God upon man ſo to obſerve & keep an holy ſabbath every ſeventh day, or a ſeveth day in every week, & that duty of mans ſanctification & keeping holy the Lords ſabbath, comes now in order to be handled, which is here neceſſarily implied & included in the worde of my text. In the opening & handling wherof, I purpoſe to proceed in this method & order. Firſt I will ſhew that this duty of ſanctifiing an holy *Sabbath* to the Lord, is impoſed by this act of God, on all mankinde, & the children of men are bound unto it from the ſeventh day of the world, after the firſt beginning of the creation, untill that laſt day of the generall reſurrection & judgment, in which they ſhalbe called to an account & reckoning of all things which they haue done in this life. Secondly, I will ſhew how farre, & upon what termes & conditions men are bound to this duty by Gods law, given for that purpoſe in his act of ſanctifying the Sabbath. Thirdly I will ſhew more ſpeciall, the ſpeciall workes wherein the ſanctification and obſervation of the weekly *Sabbath* conſiſteth.

The duties are of three ſorts. 1. Some are common to all Gods people in all ages from the beginning, and all ſtates and conditions of the Church, both in the old and new Teſtament.

Some are proper to the fathers of the old Teſtament, while the Sabbath was limitted to the laſt day of the weeke, and grounded upon Chriſt promiſed onely. 3. Some are proper to the Church and people of God vnder the Goſpell in the new Teſtament, when the Sabbath is chaunged to the firſt day of the week, even the Lords day, & builded upon the finiſhing of mans redemption, and Chriſt fully exhibited, and Gods reſting in Chriſts ſatisfaction conſummated, which is a more excellent ground. Of all theſe in order.

The firſt point (concerning the obligation of all mankinde to the keeping of an holy weekly Sabbath from the firſt ſeventh day of the world, vnto the laſt reſurrection, when the elect and faithfull ſhall both in their ſoules and bodies, enter into the eternall reſt in Heaven) may be proued by divers Arguments.

1 *Argument.* My firſt Argument is drawne from the law by which God here in my text did firſt bind man to this duty: & thus I briefly frame it. That duty which God hath enjoyned by a commandement given to our firſt parents, without limitation, exception, or exemptiō of any, that he hath impoſed by his commandement upon Adam and all his ſeed and poſterity in his loynes, and they are all bound unto it to the worlds end.

The ſanctifying of a ſeventh in every weeke, and keeping it an Holy Sabbath, is a duty injoyned by a Commandement which God gaue to Adam without limitation, or exemption of any of his ſeed and poſterity. Therefore it is a duty impoſed by God upon all mankinde, and they are bound unto it in all ages vntill the end of the world.

The firſt propoſition cannot with any colour of reaſon be denied: if any ſhall object that God gaue to Adam upon the promiſe of Chriſt a law of ſacrificing cleane beaſts, and offering firſt fruites which bound him and his ſeed in his loynes: and yet they are not bound by it in all ages but onely untill the comming of Chriſt: and his offering of himſelfe a ſacrifice which is the ſubſtance of all ſacrifices, and after that men are boūd no longer to that duty. I anſwer, that though the laſt of ſacrifices, & of other ſervice & worſhip, which were types & ſhaddows, was given to Adam upon the firſt promiſe without expreſſe limitation, and reached to his ſeed in his loynes, and as Caine, & Abell, ſo Noah, Abraham and all the patriarches, & people of God were bound to that dutie

vntill

vntill Christ, yet there was a limitation in the things commanded, which being types and shaddowes onely of Christ promised, were of no use, but onely while Christ was yet expected, and not actually offered up a sacrifice of perfect attonement, and Gods people had neede of such types and figures to lead them to Christ. Therefore this Objection doth not touch, nor infring this proposition which speakes of a law, & of a duty which is of use to all mankinde in all their generations.

The assumption also is manifest. For here we haue a law giuen to Adam, when all mankinde were in his loynes, commanding a duty even the sanctifying of a weekely Sabbath, which hath beene and is, of as great use after Christ as before. For as the Isralites were bound unto this duty by God *Exod.16.23.28.* & *20.8.* euen in al their generations, as appeares. *Jer.17.21.* so also Gods people are bound to it under the Gospell, whether they be strangers which joyn themselves to the Lord, and lay hold on his Covenant. *Isa.56.6.7.* that is, Churches of the beleeving Gentiles, or naturall Isralites after their long hardnesse, in the last daies, converted to Christ the repairer of the breach and builder up *of the old waste places after many generations, Isa.58.12.13.14.* And I do not thinke there is any man professing Christianity dare be so impudent as to affirme, that any of Gods people in any age are exempted frō the Holy duties by which the Sabbath is sanctified, and a seventh day in every weeke kept Holy to the Lord, or that we in these evill and perillous times, haue not as much neede of them, for the upholding of true religion, & for the increasing of grace & godlinesse in our hearts. Therefore undoubtedly all mankinde in all generations and ages are bound to keepe a weekly Sabbath.

My second argument is drawne from the duty it selfe, of keeping Holy a seventh day weekly to the Lord, and thus I frame it. Everie duty imposed on Adam and his posterity by Gods commandement, which is in it selfe perpetually Holy and just, and of as great use to all men in all ages, & as necessarily in all respects as it was in Adam when God first enjoyned it by his law. That belongs to all mankinde, and all the posterity of Adam are bound thereunto in all ages to the end of the world. The keeping of an Holy weekly Sabbath, and sanctifying of a seventh day in every weeke, is such a duty. Therefore it belongs to all mankinde, and all Adams posterity are bound to it in all ages to the end of the world. *2 Argū. ment.*

The proposition is so manifestly true, that there can be no acception

againſt it, to deny it is, to deny that greateſt of Gods commandements, which ſaith that Gods people ought *to feare the Lord, and walke in his wayes, & to loue and ſerue them with all their heart, and with all their ſoule, and with all their might. Deut.6.5.& 10.12.* For whoſoever exempts himſelfe, or others from a duty which is perpetually holy & juſt, & uſefull & neceſſary for all men, be in ſo doing, refuſeth to ſerue God with all his heart, ſoul, & might, and teacheth others to tranſgreſſe that great commandement. The aſſumption alſo is an undoubted truth. For firſt there can be no time nor age named ſince mans fall & corruption, which brought all mankind vnder the bondage of hand & toyllome labour, & eating his bred with the ſweat of his face, wherin the reſt of one day in every weeke is not uſefull profittable, & needfull for mens bodies, & moſt juſt & equall to be granted to their labouring ſervants, & toyling cattell, the verie light of naturall reaſon reqiures it for the cõmon good, & welbeing of all men. He who denies this to himſelfe, and to his children, ſervants, & cattell, he is an unjuſt & unmercifull man, not to be numbred among the righteous who are good & mercifull to the life of their beaſts. *Prov.12. 10.*

Secondly, juſtice & equity require, that ſeing the life of man is a pilgrimage on earth, & here on earth there is no abiding place for him, nor any felicity, true reſt, or perfection to be found but in heaven, mã ſhould not ſpend all his time, & all his thoughts & ſtudies in, & about the things of this world, but that he ſhould haue a ſet time at leſt one day in every week, wherin he reſting & ceaſing from worldly cares, laboures, & delights, ſhould wholy devtoe himſelf to heavenly meditations, and to holy exerciſes, which may fit him & prepare him for the place of reſt, teach & direct him in the right & ready way thereunto, & enable him to walke wiſely therin. Who thinks it to much to conſecrate one whole day in ſeven unto religious exerciſes which may fit him for eternal life, he is undoubtedly moſt vnequall in his judgment & a judge of unjuſt things. Thirdly, it is a thing not only good & holy in it ſelfe, that man of his owne accord, & much more being commanded by God, ſhould devote one whole day in every weeke to the mediate worſhip of God, in thankfulnes for his creation & redemption, & the vſe of Gods creatures reſtored to him in Chriſt, with ſome advantage: But alſo very vſefull & neceſſary for the ſeaſoning of mans weekly laboures with juſtice & piety, for the cõtinuance & increaſe of holines, & religiõ in his heart and for the enlightening of his mind, rectifying of his will, ſanctifying,

of

of his affections, and fitting him to undertake and begin all his weekly laboures in the feare of God, to direct them to the right end, and to perfect and finish them happily by Gods favour and blessing. If any man shall dare to deny this, we may justly feare that he is rude & ignorant of those heavenly and spirituall things, whereof all Gods people haue continually experience in themselves. And the constant practice of Gods people who in all ages haue observed and kept a weekly Sabbath holy to the Lord, and therby haue profitted in all piety and holinesse, will convince them of grosse blindnesse stupidity. Adam no doubt did every seventh day devote himselfe to Gods worship, and taught his first sonnes, Caine & Abell to bring their offerings to God, *at the end of daies* that is every last day of the weeke, for that is the most proper sence of the words in the Hebrew text. *Gen.* 4. 3. 4. And so soone as the posterity of Seth began to multiply and increase they gathered themselves into a Church & were called the children of God, or Gods people, and hereby they were distinguished from the carnall and profane progeny of Caine, & then they began to invocate and call upon the name of the Lord, that is to worship God in publick assemblies. *Gen.* 4. 26. Whereas Adam, Abell and Seth, had invocated and worshipped God in their own private families onely, now the faithfull being multiplied did frequent publick assemblies, which could not be, but in set places, and at set times surely euery weeke on the seventh day which God had blessed and sanctified.

Also after that generall Apostacy which came in by vnequall mariages of the sonnes of the faithfull with the daughters of the profane, & the destruction of the the old world with the flood. Righteous Noah who was saved in the Arke with his familie, immediatlie after began to observe the holy rest of the seventh day, for it is said, that the *Burnt offering which he offered on the Altar, of every cleane beasts and cleane foule vnto the Lord was a sweet smelling sacrifice of rest*, that is sacrifices, of the sabbath. The Hebrew word in the text there used, with the emphaticall particle ה signifies the most notable rest, even the rest of the holie sabbath, wherein man resteth in memory of Gods rest, in the satisfaction of his people the Israelites before the giving of the law from mount Sinah, by Gods owne voyce, they did obserue the Sabbath & were admonished by Moses so to do. *Exod.* 16. 23.

And they who rested not, but went forth to gather Manna are reproved by God, as transgressours of his lawes and commandements ver. 28. And although we doe not reade of any Sabbath, kept by Abraham and the Patriarches before Moses, because the Church of the faithfull was but small, comprised onely in their families, which could not keepe any great and publicke Sabbath assemblies, worthy of record in the sacred History: Yet undoubtedly they had their set time as well as set place of Gods worshipp, even a weekly Sabbath according to the law which God gaue to Adam when he blessed & sanctified the seventh day. But I shall more fully speake of these things hereafter. And here upon these grounds I conclude, that the assumption of this present argu: is manifest: And the conlusion which thence flowes is certaine, to weet: that the posterity of Adam in all ages are bound to this duty of keeping a weekly Sabbath Holy to the Lord.

3 Argument. A third argument is drawn from the ground upon which God founded the Sabbath, and commanded the duty of keeping it Holy to himselfe. For if the ground of the duty stand firme, throughout all generations, and do belong to all men of all ages, as well as to Adam who had the commandement given to him, and the duty imposed on him by God. Then the dutie also belongs to all men of all ages vnto the end of the world. And whosoever do clayme any interest in the ground of the duty, and expect profit by it, ought to acknowledge that the duty belongs to them also, except they can shew some speciall dispensation from God Himselfe. Now the ground uponwhich God founded the Sabbath and imposed the duty of keeping it Holy, is such as doth equally belong to all men. For if wee cleave to the bare letter of the text (as diuers commonly doe) and take the ground of the Sabbath to be no more but this, that God finished the worke of creation on the seventh day, or hauing finished it and made every creature good & perfect before on the sixt daies, rested on the seventh from creating any things in the world. Then we must withall confesse, that this ground belongs equally to all mankinde, for all men of all ages haue interest in the benifit of Gods creating the world, and making all things so perfect, that he had no more to do but rested on the seventh day. But if that be the true and proper grounds which I haue before laid downe and proved, to weet: Gods perfecting of the creation, which left all things good but mutable: by bringing in redemption which Christ promised, did on the seuēth day, take upon him to perform in mans nature:

And

And God reſting in the al ſufficient ſatisfactiō which Chriſt undertook, to make for man, and which ſaved God the labour of a new creation, & making new creatures, and of repairing by a mediation the breach which mans fall had made in the word; and ſo made for mans uſe. This ground doth belong to all mankinde in all ages. we now under the goſpell haue as great, or rather greater intereſt in it, then Adam or the fathers in the old Teſtament. And by virtue of this promiſe of Chriſt, & by meanes of his undertaking to be mans Mediatour, and of Gods reſting in his mediation, all living men, and all creatures made for the vſe of man do conſiſt, and haue them in being in this world. *Coloſſ.* 1. 17. and God by him (the word of his power being made man and fully exhibited aperfect Redeemer) doth ſubſtaine and uphold all things. *Heb.* 1. 3. And although the circumſtances of this ground, are with the times and ages of this world mutable, and there is agreat chaunge from Chriſt only promiſed and undertaking mans redemption, to Chriſt fully exhibited aperfect Redemer in his reſurrection: Yet the ground it ſelfe, even Redemption by Chriſt, is ſtill the ſame: the promiſe of Redemption which was made to our firſt parents on the ſeventh day being the greateſt bleſſing, which was revealed to mankinde in the old teſtament, procured to that day the honour of the weekly Sabbath in all ages before the comming of Chriſt.

And the full exhibition of Chriſt, and the perfecting of *R*edemption in the reſurrection of Chriſt, on the firſt day of the weeke, did merit, & procure to that day the honour of the Chriſtian Sabbath in all ages vnder the Goſpel: For God did not reſt ſoe much in the undertaking of Redemption on the ſeventh day, as in the actuall performance and full perfecting of it, on the firſt day of the weeke, the foreſight of the full performance made the promiſe a ground both of Gods reſt, and of the *S*abbath in the old Teſtament. And if Chriſt had ſuffered, dyed, and been ſwallowed up of death and corruption in the graue, and had not gotten the victory ouer death, and all the powers of darkneſſe in his reſurrection, then had we remained in our ſinnes, & all our preaching of Chriſt, and all our faith in him had beene vaine. 1 *Cor.* 15. 17. It was Chriſts reſurrection which conſumated the great work of mans redemtion, and on the day wherein he a roſe from death, did he reſt from that great worke, as God on the ſeventh day did from the worke of creation, and conſecrated that day to bee the Chriſtian Sabbath. But yet all this while Redemption both promiſed & undertaken and alſo actually performed

performed is the ſame common ground of the holy weeklie Sabbath: And Chriſt is the ſame Redeemer to all mankind, and the onlie mediatour and Saviour. *Yeſterday, and to day, and the ſame for ever. Heb.* 13.8. And the duty of keeping an holie weeklie Sabbath is grounded on him throughout all ages, who is the common Saviour, and Redeemer of all mankinde. Therefore all men of all ages are bound to this dutie, & none exempted from it, in any nation age or generation.

4. Argu. Fourthlie, that which God hath given to all mankinde in Adam, for a perpetuall law to them of future benefit, which he hath promiſed and hath in ſtore for them, that they are bound carefullie to keepe untill they fullie obtaine the bleſſing and benefit promiſed, for if he that hath given a pledge, doth take it away from them to whom he hath given it, this is an evident ſigne that he hath altered his minde and purpoſe of giving the benefit to them. And if they do at any time looſe this which is the pledge, or wilfully caſt it from them, they haue no evidence or token any more to aſſure them of the benefit, nor any witneſſe of the covenant, or ſigne wherby to challenge the bleſſing.

Now the holie weeklie Sabbath is ordained of God, and given in Adam to all mankinde to be a ſigne and pledge to them of ſpirituall and eternall reſt in Chriſt, which they ſhall never fullie obtaine vntill the laſt reſurrection in the end of the world: For the full reſt & Sabbatiſme whereof the Sabbath is a pledge, doth till then, ſtill remaine for them. *Heb.* 4.9. and they ſhall not enter into the full poſſeſſion of it untill the laſt reſurrection. And Gods giving of himſelfe unto his people to bee their God, which doth ſanctifie them whereof the Sabbath is a ſigne, token, and pledge vnto them as he himſelfe teſtifieth. *Exod.* 31.13. is not fully manifeſted, nor perfected untill they bee fully ſanctified both in ſoules and bodies at the laſt day, and made fit to ſee and enjoy God to reſt with him in glorie for ever. It is true which the auncient fathers haue obſerved and taught, that the old Sabbath as it was limited to the the ſeventh daie of the week, was a ſigne of the ſpiritual reſt of the faithfull from their own ſinfull works, and of their ſteadfaſt reſt upon Chriſt by faith, when they are regenerate and renued by the holie Ghoſt, which is ſhed on them abundantlie through Ieſus Chriſt vnder the Goſpel. *Tit.* 3.5.6. and therefore that old Sabbath of the ſeventh daie of the weeke, is ſo farre fulfilled in Chriſt, and hath the accompliſhment in him: But becauſe the fulneſſe of eternall reſt wherof the weeklie Sabbath abſolutelie conſidered is the ſigne and pledge ſhall not be obtained vntill

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the laſt reſurrection of the juſt, when by virtue of Chriſts reſurrection, their bodies ſhalbe raiſed out of the duſt and be made like the glorious body of Chriſt, which they ſtill exſpect in hope. Therefore the keeping of a weeklie Sabbath as a pledge of that perfect eternall reſt, ſtill belongs to all Gods people, and they are bound to keepe it on that day of the week in which Chriſt aroſe, which day by his reſurrection is made a ſure pledge that they ſhalbe raiſed vp in the perfect image and ſimilitude of his reſurrection.

Fifthly, that which is ordained by him and given to men, to fit them for eternall reſt in heaven, & to be a ſpeciall means to conduct & lead them in the right way therunto, and which of it ſelfe is very good, profittable, and excellent for that purpoſe. That Gods word and will, and every mans reaſon guided by the word, bindes him to obſerue & keepe, and to hold himſelfe conſtantlie and perpetually vnto it, vntill he comes to the end of his race, even the eternall reſt in Heaven. This is a truth vndoubtedly. For the Scriptures command us to runne our race vnto the end, and to omit no meanes which may helpe to eternall life: and experience teacheth us, that the neglect of the ready way and meanes of gaining the pledge is the way to looſeit, Now the keeping of an holy weeklie Sabbath after the beſt and ſtricteſt manner, by reſting from all worldly buſineſſe, ſo farre as our weakneſſe and neceſſitie will ſuffer, and devoting our ſelves to Gods holy mediate worſhip, as prayer, reading, & hearing of Gods word both in priuate and publick aſſemblies, and to ſerious meditations of heavenlie things, is in it ſelfe one of the moſt powerfull meanes, to begit and increaſe faith, and all holy ſaving graces in us, and God hath ordained it, for to conduct and lead men on, in the right and readie way to etenall reſt in heaven. Therefore Gods word, & will revealed, & everie mans own reaſon guided by the word: binds all men to it in all ages, vntill they come to eternall reſt in heavē.

5 *Argu-ment.*

CHAP. 15.

THE Firſt point being thus proued. The ſecond thing before propounded followes: that is, to ſhew how farr, and upon what termes and conditions the ſonnes of Adam are bound to the duty of keeping a weekly Sabbath by Gods commandement, giuen in the ſanctifying of the ſeventh day here recorded in my text, where God is ſaid *to ſanctifie*

the seventh day, that is: by giving man a law to keepe it holy. First for such sons of Adam as are borne and liue in the Church of God, & haue the means to know Gods word, & to obey his law: There is no queſtiō to be made, it is cleare that they are bound to know & to keep this cōmandement of God, and to ſeperate one day in every weeke, even that which God hath bleſſed aboue all the reſt, & to devote it to holy & heavenly exerciſes, ceaſing from all worldly cares, labours, & delights, and ſo to keep it an holy Sabath. Firſt, as they are Gods creatures, & God hath thus far declared his mind & will, that men in immitation of him their God, who reſted on the ſeuenth day, & alſo for the refreſhing of themſelves, their children, ſervants, & cattell in their bodies, ſhould reſt from worldly labours: & for the comfort of our ſoules ſhould ſpend it in holy & ſpirituall exerciſes, & in the worſhip of him their maker, and preſerver: even the generall law of nature bindes them to this duty.

Secondly, as God hath revealed himſelfe a Redeemer & Saviour of mankind by promiſing & giving Chriſt: So they are much more bound to keep all his commandements to the utmoſt of their power, eſpecially this of the Sabbath, which God ordained to be a memoriall of redemption and eternall reſt, to be found only in Chriſt promiſed on the ſeventh day, and in fulneſſe of time given and exhibited. If they beleeve that Chriſt is their redeemer, and that they are bought with the price of his blood, and are no more their own, but his, who hath bought them, this binds them to glorifie God with their ſoules, and bodies alſo which are Gods. 1 *Cor.* 6. 20. And this they cannot do, except ſome time be ſet apart, at leaſt one day in everie week, to celebrate in holy aſſemblies, the gracious goodneſſe, bounty & loue of God to them in Chriſt, & to ſanctifie and fit themſelves, for him in all their weekly works, and for the intending and ſeeking of him in all the labours of their hands, Thus much the Lord ſhews in his law giuen & expounded by Moſes. *Deut.* 5. 15. Where he tells Iſraell, that he gaue his commandement to them of keeping holy his Sabbath, for this end, that they might remember their ſlavery in Egypt, & their deliverance by his mighty hand, & ſtretched out arme. Vpon which words wee muſt neceſſarily inferre, that if God bound them by his commandement vrging them and preſſing often to keep the Sabbath day, for a memoriall of their deliuerance from temporall & tipical bondage, & thankfulnes to him for it, then much more were they & all Gods people ſtill are bound, to keep holy the Sabbath day in thankfulnes & for a memoriall of ſpirituall deliverance from ſin, death, and Hel, and that on the day of the Lord Chriſt, wherin he is promiſed or fully exhibited.

Thirdlie,

Thirdly, becauſe there is none of all the Sonnes of men who liue in the Church, and know the word & law of God, & diſcern their own frailtie but know how hard it is for them to continue in grace, & in the knowledge of Chriſt, & in the underſtanding of the miſteries of godlineſſe, without often exerciſes of religious duties, as well in publick as in priuate, & without much hearing & publick inſtruction in the word and law of God. Therfor every rational man muſt needs know & acknowledg himſelfe bound by the light of reaſon, & his naturall appetite of his own happineſſe, to uſe all means for continuance & increaſe of grace & of heavenly knowledg in himſelfe needfull to ſalvation, eſpecially this keeping of an weekly *Sabbath* which he findes by experience to be a means to hold him faſt to Chriſt. But if any who liue & are borne in the Church, in ſuch times & places wherin they haue ſufficient means to know Gods revealed will and law for the keeping of an holy Sabbath weekly, do through negligence, & idleneſſe, malice, or perverſneſſe remaine wilfully ignorant of this law & will of God, as well as diuers alients. This ſhal in no caſe excuſe them, neither doth it from the bond of this duty, no more then it doth frō the bond of any other laws of which they are wilfull ignorant, but God will puniſh them, both for their failing in this duty, & for their wilfull ſhutting of their eyes & eares and refuſing to know his will & law. Now becauſe a great part of mankind even of Adams poſterity do liue out for the Church, & many nations for many ages even all pagans and Heathen infidels never heard of the Sabbath, nor of Gods word vvhich requires the vweekly obſervation of it. We are in the ſecond place to conſider, vvhether this law of God, and this his bleſſing and ſanctifying, of the ſeventh day, doth in any reſpect bind them to this duty. And firſt that ignorance of the law doth not exempt them from the duty, it is manifeſt by plaine reaſons.

Firſt becauſe they had means from Adam and their firſt progenitours to know this law, for when the earth was devided into ſeverall nations and countries, the fathers and firſt founders of euery nation did know, that God had, in ſanctifying the ſeventh day given this commandement to our firſt parents and their ſeed in their loynes: But they by wilfull neglect of this duty brought the law into obliuion, and their children rejoycing to follow their licentious waies, and to put farre from all thoughts of this duty, and all regard of this law, became wilfully ignorant of Gods will, yea they ſkorne to hearken to Gods word if it be brought vnto them.

Secondlie, no ignorance which is not invincible, but might be avoided by due care & diligence, can exempt a man from any dutie which God hath commanded all mankind to performe: Our Saviour tells us, that he which failes of his duty out of simple ignorance, and doth not his Lords will, because he knew it not, shalbe punished and beaten though with fewer stripes. Because God is the Lord of all, euerie man ought to enquire after & learn his will: And therefore Heathen people though they know not this law, shalbe beaten for neglect of this dutie, because they ought to know God, and to learne his will, who giues them life, breath, and all things. And if they who faile though simple ignorance, must be punished though in a lesse measure, then wilfull profaners. It must needes follow, that they are bound to the duty though not so strict lie, nor in that manner and measure as they who live in the Church, & in such times and places, where they know, or may know the law and word of God.

Thirdlie, all mankinde even the most barbarous and sauage nations, as they haue their being, and all guifts of nature, from Gods creating hand and power. So they haue all these things continued vnto them by the mediation of Christ, and by a common and vniversall virtue of him the Redeemer, they are vpheld in life and health and strength in this world: And Christ as Mediatour procures all these things to them, after a secondarie manner for his elects sake, which are either to spring after many ages out of their loines, or to receive benifit of their labours in subduing the earth, making it habitable and fit for his people to dwell in, and so preparing a place for his Church, or the like. In this respect God is called *the Saviour of all men, but especially of them that do beleeve.* Of all, in as much as he preserues them innaturall life, but of the faithfull, fullie and perfectlie in that he saues them from eternall death, and hell, and brings them to life eternall. And hereupon it is, that all things are said to be and to consist in, *and by, and for Christ. Coloss.* 1.17. and hee is said to be a ransome for all men, that is reaching to all in some measure, manner, and degree, even to infidels to obtaine common guifts for them, and to the elect perfectlie to redeeme them. Now they who partake the benefit of the Christ the blessed seed promised to Adam, they are bound to the dutie which God requires in thankfulnesse for it, and for a continuall commemoration thereof. Therfore all mankinde even the most barbarous are bound to the duty of keeping an holie sabbath weeklie, though they doe not know that which bindes them to it,

and

and leades them to the performance thereof.

Fourthlie, Gods blessing of a seventh daie, and sanctifying it by his commandement given to our first parents, is as easilie to be learned, and knowne, and kept in memorie as many other things of lesse moment, which Heathen Infidels doe learne and know, and kepe in memory for worldlie respects. As for example, to measure the times of the world by Yeares, and Yeares by months, and months by weekes, and weekes, by seven daies, this because the Heathen finde to be verie commodious for worldlie and civill respects, therefore they are carefull to learne and remember it, and all such things. And it is as easilie and as possible to to learne and know Gods law, concerning a weeklie Sabbath, and they would and might learne it, if they were as carefull for their soules, and to serve God, as they are for their life, and to serve their owne lusts, and this world. And if they would travell, and send abroad into farre countries to learne heavenlie knowledge and holy behaviour, as diligentlie as they do to learne humane knowledge and worldly wisedome, art & skill, they could not be ignorant of Gods law, concerning the weekelie Sabbath: But they refuse to learne this, as they do to learne true religion, and shut their eyes against it, as they doe against the knowledge of Christ. Therefore as Turkes and other infidels, who haue Gods word professed in their Countries, cities and among them: though they cannot rightlie call vpon God, nor beleeue in Christ without preaching of the word, which they will not looke after but skorne it: Yet they are bound to repent and beleeue, and shall perish for rejecting and not vseing the meanes to git faith. So it is with other infidels further of, they shall perish for not using such meanes as are in their power, wherby they might come to know this & other duties which they are boũd to performe in thankfulnes for Gods gracious promise of Christ the redeemer, & for the commõ benifits which they receiue through him.

CHAP. 16.

THE Third thing which I propounded concerning mans sanctification fo the Sabbath, is the consideration of the duties wherin it doth consist, which are of three sorts. First some are such are common to all Gods people in all ages of the world, and they be duties which are necessarie to the being of the Sabbath.

Secondly, ſome are proper to the Sabbath of the ſeventh daie, while the fathers under the Old Teſtament did expect Chriſt promiſed, and were to keep their Sabbath in memorie of the promiſe of Chriſt made to our firſt parents on the laſt day of the week. Thirdly ſome are proper to us who liue under the Goſpel ſince Chriſt fullie exhibited a perfect Redeemer: & after the buriall of Moſes, that is: the utter abolition of all legall ſhaddows together with the materiall temple of the Jews.

The duties common to all ſuch as are neceſſary to the being of an holy Sabbath at all times, & they are three eſpeciallie. The firſt is a reſt & ceſſation from all ſeculiar affaires & worldly pleaſures, except only ſuch as are neceſſarie for mans welbeing, & cannot be omitted or deferred without great hurt & danger of mans health, & life, & of the life and ſafety of the creatures which God hath made for mans uſe. The ſecond is ſanctification of the Sabbath, with ſuch holy exerciſes of religion & of Gods worſhip as God requires in that age, & ſtate of the Church in which they live. The third is ſanctifying of that day of the week which God hath bleſſed & honoured with greateſt bleſſings, aboue all other daies, & wherein he hath more fully revealed his holines, & opened the fountaine of holines for the ſanctifying of his people. Concerning the firſt, to weet: reſt and ceſſation from all worldlie affaires & bodilie delights, there is a doubt made by ſome, whether it doth equally concerne all Gods people, as wel chriſtians under the Goſpel, as the fathers of the old teſtament. *Di*vers are of opinio̅ that Chriſtians haue more liberty & are not ſo ſtrictly bound to reſt from all worldly affaires & bodily delights, as the fathers were befor Chriſt. But for the clearing of this point we are to note three ſpecially things. Firſt that reſt & ceſſation from all ſeculiar buſineſſe, & worldly paſtimes is a dutie of the Sabbath which generally belongs to all men in all ages who are bound to keep a weekly Sabbath or holy daie by virtue of Gods ſanctification of the Seventh daie. For firſt the very name (*Sabbath*) which God gaue to the day, ſignifies reſt & ceſſation, & puts us continually in mind of this duty. And whoſoever cals it by the name Sabbath, doth thereby acknowledge it to be a day of reſt. Secondly, a maine ground of Gods firſt inſtitution of the Sabbath, the reſt from all workes of creation wherwith God reſted in Chriſt the ſeventh day, who on that day was promiſed & took upon him to be mans mediatour (as hath been proved befor out of the words of this text. For Chtiſt the ſon of God vndertaking to repaire the works of creatio̅, which were defaced by mans fal, & to reſtore al his by another

kinde

of work then creation, even by incarnation, obedience; ſuffering & ſatis faction for ſin in mans nature, & for the redemption of the world) did bring unto God the Creatour, reſt & ceſſation from any more creation of new kindes of creatures. And upon this ground, even this perfecting of his worke of creation, by bringing in redemption, and in memory & for a ſigne of Gods reſting in Chriſt promiſed, God ſanctified the ſeventh daie to be an holy weeklie Sabbath, & bound man to this duty of reſt on the Sabbath day from all ſecular buſineſſe.

Thirdly, in all ages whenſoever God repeated the law of the Sabbath, or vrged the obſervation of it, either by Moſes or the Prophets we ſhall obſerve that reſt and ceſſation is injoyned, as *Exod.* 20. 10. *The ſeventh day is the Sabbath, in it thou ſhalt do no maner of worke.* & *Exod.* 31. 14. *thou ſhalt do no manner of worke therein.* & *Exod.* 33. 2. *Deut.* 5. 14. *whoſoever doth any work on the ſabbath ſhall ſurely be put to death. They might not gather mañā on the ſabbath day. Exo.* 16. 28. they who went out to ſeeke Manna are called tranſgreſſours. And all the Prophets which in after times made mention of the Sabbath, vrged reſt, & blamed all ſervile vvorks vvhich concern this life: as *Iſa.* 58. 13. *Jer.* 17. 27. *Neh.* 13. 17.

Fourthly vve in theſe later daies, haue as much need of reſt & more then men in former ages, and the greater hopes and more cleare evidences of reſt and glorie in heaven which we haue, do more bind us to reſt from worldly cares, and to ſet our mindes on heaven where our hopes are. Theſe are ſtrong arguments to prove that reſt vpon the Sabbath day, is a duty which generally belongs to all men in al ages, which the firſt thing ſerving to ſatisfie the former doubt & to proue the firſt generall duty.

Secondly, Gods ſanctifying of the Sabbath, and his firſt commandement given to Adam for the keeping holy of the ſeventh day: binds all men, in all ages, to keepe a weekely Sabbath to the end of the vvorld, as I haue before proued, and therfore the duty of reſt belongs to all.

Thirdly, they vvho hold the lavv of the vveekly Sabbath to be but for a time, and that it is novv aboliſhed, they can ſhevv no Scriptures to vvarrant their opinion. That place vvhich they object, *Coloſ.* 2. 16. ſpeakes not in the ſingular number of the vveekly Sabbath, inſtituted here in my text. For though the day bee chaunged upon vveightie reaſons and good ground,

Yet

Yet the Sabbathiſme ſtill remaineth to the people of God, not onely the eternall, and heavenlie, but alſo the temporall Sabbath on earth which leads to the heavenly. The words of the Apoſtle ſpeake of thoſe Sabbaths or holy daies of the Iewes, which were tipicall, and ſhaddows of things to bee exhibited in Chriſt, ſuch as were the firſt and laſt daies of the Paſſouer, Pentecoſt, and other great yearly feaſts. The word *Sabbaton*, being of the plurall number, implies ſoe much, and the naming of feaſts, daies, and new moones which were ſhaddowes of the law, giue us juſt cauſe to conceiue that the Apoſtle intends only the feſtiuall and not the weekly Sabbaths. Or if we ſhould grant that the weekly Sabbath is meant, among the reſt, which the fathers obſerued on the ſeuenth day: Yet the Apoſtle calls it a ſhaddow, onlie in reſpect of the particular day of the promiſe of Chriſt, which day is a boliſhed, & giues place to the firſt day, in which the promiſe was fullie performed, and Chriſt became a perfect Redeemer actuallie in his reſurrection.

The Anti-Sabbatarians haue onely two objections which haue ſome ſhew and coulour of reaſon at the firſt hearing.

Objection. The firſt is, that if it had beene the minde and will of Chriſt, that the weekly Sabbath ſhould be continued and remoued to the Lords day, vnder the Goſpell, then would he either by himſelfe, or by his Apoſtles, haue giuen ſome expreſſe commandement to that purpoſe, which they ſay, he did not.

Anſwer. To this I anſwere. Firſt that our Saviour ſpake fully to this point, when he ſaid, *that he came not to deſtroy, but to fulfill the law.* It remaines therefore on their part to ſhew, that the Commandement of the Sabbath is no part of the morall law, or elſe they do but beate the aire and labour in vaine.

Secondlie, the Apoſtles themſelves kept their holy aſſembles, & ordained in all Churches of the beleeving Gentiles that publick aſſemblies ſhould be kept and exerciſes of the holy Sabbath perfomed ordinarily on the firſt day of the weeke, as I haue before proved, from. *Act* 20. & 1 *Cor.* 16. 1, 2. And whatſoever they ordained was the commandement of the Lord 1 *Cor.* 14. verſ. 27. Thirdlie, while the firſt temple was yet ſtanding in the daies of the Apoſtles, and Moſes was not yet buried and quite taken out of the way: It was not convenient that the Apoſtles ſhould chaunge the day of the Sabbath among the beleeving Iewes. Yea they themſelves in Iudea and all places among the Iewes, kept the ſeventh daie: among the Gentiles the Lords daie.

Wee

Obiect. We never read that the Lords day was called a Sabbath in the Primitiue times next after the Apoſtles, nor ſince, by any but onely by Iewiſh Sabbatarians.

Anſwer. However theſe adverſaries, put on a bold impudent face, to colour and countenance this obiection: Yet herein publiſh a manifeſt untruth. For Ignatius immediatly after the Apoſtles ſaith. *That the Chriſtians muſt keep their holy ſabbath*: not after the maner of the profane Iews of thoſe times, with exceſſiue feaſting, dauncing, and ſuch carnall ſports and pleaſures, nor on their ſeuenth day: But on the Lords day, the day of Chriſts reſurrection, which he calls the Queene and ſupreeme Lady of daies, as I haue formerlie ſhewed.

Saint *Hilary ſaith, Nos in prima die perfecti Sabbathi feſtinitate lætamur. i.e. We Chriſtians reioyce in the feſtiuity of our perfect Sabbath on the firſt day of the weeke.* *Prolog. in Pſalm.* St. *Auguſtine in the 251. ſermon de tempore.* Hauing rehearſed diuers notable bleſſings and preroga tiues which God of old honoured the firſt day of the weeke the Lords day, doth there affirme, that upon thoſe grounds the holy Doctors of the Church, to weet: the Apoſtles. *Who were taught by Chriſt, and inſpired by the holy Ghoſt in all things which they decreed and ordained, haue by their decree removed or rather transferred all the glory of the Iewiſh ſabbathiſme, vnto the Lords day.* And immediatly he adds this exhortation. *Let us Chriſtians therefore obſerue the Lord day, and let us ſanctifie it ſo as of old the Lawgiuer commanded the fathers concerning the Sabbath ſaying. From euening to euening ſhall ye celebrate the Sabbath.* And further he ſaith, *that if wee from the euening of the Iewes ſabbath the ſatturday, to the euening of the Lords day ſequeſter our ſelues from all Rurall workes; and all ſeculiar buſines and deuote our ſelues onely to Gods worſhip, then we rightly ſanctifie the Lords ſabbath according the wordes of the law: (Yee ſhall not doe any worke in it.*

Alſo *Pſalm.* 33. He affirmes that keeping of the Sabbath is one of the things which belong to the loue of God, and thus he exhorts every true Chriſtian. *Obſerua diem ſabbati non Carnaliter, non Iudaicis delicijs, &c. that is obſerue the day of the ſabbath not carnally with Iudiciall delicacies, for they abuſe their reſt, and reſt to naughtineſſe for indeede it is better that men ſhould digge all the day then daunce as they doe: But doe thou meditate on the reſt in God and doing all things for obtaining that reſt, abſtaine from ſeruile worke.*

And in his 4. *Tractat. vpon Iohn.* He ſaith, *We are more ſtrictly commanded to keepe the Sabbath then the Iewes: For we are injoyned to keepe it ſpiritually. Iewes keepe it carnally in luxury and drunkennes, and it were far better that their women ſhould be buſied in working all the day in woll, then dance. The true Chriſtian keepes the Sabbath ſpiritually, by refraining from ſervile worke.* Theſe and diuers other teſtimonies of the Auncients ſhew ſufficiently the falſhode and vanity of this Obiection. And that in the judgment of the moſt godly and learned fathers, the law of God bindeth us to keepe the Sabbath holy on the Lords day weekly. It is true that ſome part of the ſeuēth day was by reaſon of great multitudes of Iewes abounding in all countries, ſoe frequent and ſoe commonly known & called by the name of the *Sabbath* & that name was ſo proper to the Saturday in thoſe times, that if any had called the Lords day by that name, his wordes would bee underſtood by the hearers of the Iewes Sabbath, except he had expounded his meaning as thoſe fathers before named do in their ſpeeches before mentioned. And againe the Iewes were ſoe ſuperſtitious in obſerving their *Sabbath*, ſo contrarie to the Chriſtian ſanctifying of the Lords day, even with feaſting, dauncing, and profane pomp, that the name of Sabbath through their abuſe of it grew diſtaſtfull to godly Chriſtians, even as in our time the old name Catholike, by reaſon of the Antichriſtian Papiſts, falſly vſurping and approbriating it to their Apoſtaticall Church and falſe religion, is growne to haue an ill ſound in the eares of reformed Chriſtians. And therefore the Auncients were very ſparing in calling the name of the Sabbath, and ſeldome did they call the holy weeklie reſt of Chriſtians by that name, except onlie in caſe when they oppoſed it to the Jewiſh ſabbath, and preferred it farre before their carnall obſervation.

But wheras in this Obiection, the aſperſion and reproachfull name of Iewiſh *Sabbatarians* is laid on all them who call the Lords day the Chriſtian Sabbath, and urge the ſanctification of it, by the law of God. This is a point of ſuch notable impudency and intemperancie, that it deſerues the ſcourge & whip of Eccleſiaſticall cenſure & puniſhment, to chaſtiſe and correct, rather then any arguments of reaſon or diuinity to convince ſuch Raylors. For in the Homilies which are comprehended and commanded in the Articles of our Religion, by law eſtabliſhed, the Lords day is frequently ſtiled by the name of *Sabbath*, even no leſſe then eight times in one Homily, which treateth of the time & place of praier.

And

And both there, and in the writings of the moſt godly diuines, and builders of our Church, Gods people are vrged by the law of God, even the fourth Commandement to keepe holy the Lords day, for the Chriſtian weekly Sabbath, and in our diuine ſervice after the publicke rehearſing of that commandement in the congregation, are injoyned to pray in theſe words. *Lord haue mercy vpon us, and incline our hearts to keepe thy law* And this you ſee the firſt generall duty of the Sabbath, to weet: Reſting from worldly affaires clearly proued, and that while their is a Sabbath or weekly day of holy aſſemblies, either under the Goſpel, all men are bound to obſerue this reſt.

The ſecond generall duty neceſſarily to be performed in the keeping of the Sabbath is ſanctification, which is by mens deuoting of themſelues wholy to diuine worſhip, & ſuch religious actions, as God requirs in the times of the Church in which they liue, ſuch as are publick aſſemblies for praiſing God, praying to him, preaching, reading, expounding, and hearing of his word, commemoration of his great works, and rehearſing of his promiſes for common edification. Alſo priuate praiers, and meditations on heauenly things, domeſticall inſtructions and the like. All theſe are neceſſary Sabbath duties to be obſerued of al men, in all ages, both vnder the old & new teſtament. Firſt the words wherin Moſes here in my text, diſcribes Gods firſt inſtitutiō of the Sabbath, proue this fully. For here it is ſaid that God ſanctified it, that is, ſet it apart for holy exerciſes in the performance whereof men do ſanctifie it. For ſanctifying is either by infuſion of holineſſe into the thing ſanctified, or ſetting it apart to holy uſe and exerciſe, but it had no holineſſe infuſed into it, as I haue elſe where proued. Therefore it was ſanctified, by conſecration, that is, ſetting apart to holy uſe.

Secondly, it is called the holy Sabbath, that is: ſuch a day of reſt as is to be kept *Exod. 16.23.* before the giving of the fourth commandement as Moſes ſhewes, ſaying. *To morrow is the reſt of our holy ſabbath to the Lord*, that is: this is a reſt not of idleneſſe, but from common affairs, that men may be exerciſed in holy duties onely.

Thirdly, in the giving of the law from mount Sina, God commands expreſly, that all his people doe remember to ſanctifie and keepe holie the ſabbath, which cannot be but by exerciſe of holy duties, and performance of holy ſervice and worſhippe vnto God. *Exod. 20.9.*

Laſtly, in all the ſcriptures of the law, which ſpeake of the ſabbath in the old Teſtament, it is called the Lords holy ſabbath. And ſanctification

of it, is required as appeares, *Exod.* 31.15 & 35. 2. *Deut.* 5.12. And in the *Evangellicall* Prophets, which speake of the ſabbath both of old, and alſo in the laſt daies of the Goſpell, it is called the *Lords* Holy day. *Iſa.* 58:13: & 66:23: and it is ſaid, that all fleſh, that is true Chriſtians of all nations *Shall from one Sabbath to another come to worſhip before the Lord* & *Ezech.* 44.24. *They ſhall hallow the Sabbath.*

Objection But here ſome perhaps will object. That none can truly ſanctifie the Sabbath, nor performe any holy duty, who are wholy carnall, & unregenerate and haue not the ſpirit of God dwelling in them, & ſanctifying them, & ſuch are many even in the boſome of the true Church. And therfore ſanctification of the Sabbath, cannot be a generall duty performed by al men, nor required of all, but is a ſpecial duty proper to the elect Saints, who are truly ſanctified, others were neuer able to ſanctifie the ſabbath and therefore it is not a duty which God can juſtly require of all in generall.

Anſwer. It is true indeed, that as a bitter fountaine & corrupt, can ſend forth no ſweet and pure water, ſo no naturall man can performe a true & holy duty. Holines is a ſupernaturall guift of the holy Ghoſt, and he it is who enables men to performe all workes which are eternally holy: But as ther is a two fold ſanctification the one internal, which is the work of the holy Ghoſt in men, the other externall, which is the conſecrating & ſeeting apart of things naturall and artificiall to be imployed to an holy vſe, and to ſupernaturall end, ſo alſo there are two ſorts of holy exerciſe. Some which are eternally holy, as holy prayers and praiſes and all workes of true piety, which onely holy men performe, by the power of the holy Ghoſt working in them and mouing them. Others are only externally holy, by outward conſecration & ſeperation, becauſe the are appointed to be done for holy uſe, & to be uſed in the worſhip of God, ſuch are all outward religious duties, as ſacrificing and ſuch like performed by Hipocrites and carnall profeſſours in the old Teſtament, ſuch as Caine, *Saul*, and Elis wicked ſonnes were. And reading, preaching, ſet formes of prayer, and geſtures of worſhip performed by Hipocrites both before and under the Goſpel. Theſe later are in the power of Hipocrites and unregenerate men, who by a common guift and generall grace are enabled to performe farre more in this kinde then they do, or are willing to do. Now though all men cannot performe the firſt, yet ſo farr as they are able they are bound to performe the later ſort of duties, among which are the externall ſanctifications of the *Sabbath*, as fre-

frequenting holy and publick aſſemblies, ſinging of Pſalmes, joyning with the Church in publick prayers and the like: which as they are able to do, ſo they are bound to do, and if they refuſe in ſuch things to conforme themſelves, they are puniſhed both by God for diſobedience to his law, and alſo by the Cenſures of the Church. The third generall duty neceſſarily required of all in the obſervation of the Sabbath is: That they keep for their holy Sabbath that verie day of the week, whether it be the firſt or ſeventh, which God hath bleſſed aboue all other daies with the greateſt bleſſing, and which he hath ſanctified aboue all other daies by more full relation of his own holineſs to the world, and opening of a more wide doore of holines for the ſanctifying of all his people. Thus I proue. Firſt moſt plainly from the words of my text, which deſcribe Gods firſt inſtitution of the Sabbath. Firſt by bleſſing it aboue other daies with that greateſt of bleſſings even the promiſe of Chriſt a perfect Saviour and Redeemer of mankinde. Secondly, by ſanctifying it in revealing his holineſſe to man, and ſanctifying man by his ſpirit & the promiſe and thereupon appointing it to be kept holy. As I haue fully before proved.

Secondly, the Lord God himſelfe, both in giving the law from mount Sina, and often repeating of the fourth Commandement by Moſes, ſtill vrgeth the obſeruation of the weekly Sabbath upon this groũd: becauſe he hath on that day Redeemed them out of the houſe of bondage with a mighty hand & ſtreached out arme. *Deut.* 5. 15. & in other places: for indeede on the Sabbath he redemed them and ſanctified the firſt borne to himſelfe. *Exod.* 13. From whence we conclude, that Gods bleſſing of a day aboue other daies with greateſt bleſſings, is a good ground for the keeping of it for his holy Sabbath, and ſo alſo is Gods ſanctifying of it by more ſpeciall holines. Thirdly it is manifeſt, that all extraordinary and yearlie Sabbaths which God commanded Iſraell to keepe holy ſuch as the firſt and ſeventh daies of the feaſts of the Paſſover, Pentecoſt, & of Tabernacles were alenjoyned to be kept & obſerved in memory of greater bleſſings given on thoſe daies, and of Gods ſanctifying them by more full revelation of his holines. And therefore much more is the obſervation of the continuall weekly Sabbath grounded upon greater bleſſings given, & holines fully revealed on that day of the week which is to be obſerved for the Sabbath: & in whatſoever age, time, or ſtate, of the Church men do live, they are bound by the firſt inſtitution of the Sabbath, and by the firſt law which God then gaue

for the keeping of it, as to obserue an holy weekly sabbath, so to obserue on that verie daie of the weeke, which God hath at that time and in that age revealed, and declared to be the day which he hath blessed and sanctified aboue all others daies of the weeke. As for example, while Christ was promised a redeemer of the world, and was not yet given, the day of the promise wherin he was first promised, and did undertake and begin to mediate for man, was the most blessed day which God had sanctified and blessed with the promise, which was the greateſt blessing revealed and made knowne in the Old Testament. But when an other day of the weeke comes to be blessed with a greater blessing, even the giving of Christ, and the full exhibition of him a perfect redeemer, then is that the day which God hath sanctified aboue all daies, & then the law & the words of the first institutiõs bind mẽ to keep that for the holy Sabbath. And thus you see the generall duties which God requires of all men in generall which are necessary to the being of the Sabbath, and with out which there can be no right obseruation of a weekly sabbath holy to the Lord.

CHAP. 17.

THE second sort of duties now follow, to weet: those which were proper to the people of God in the old Testament, vnto which the Fathers were specially bound befor the cõming of Christ while he was yet only promised & not given a perfect Redeemer. They also though they consist in many particulars: Yet may be reduced to three chiefe heads. First to rest and cessation. Secondly to sanctification. Thirdly to obseruation of the seventh and last day of the weeke for their holy weekly Sabbath.

First concerning rest from all worldly affaires, and cessation from bodily exercises such as delight and refresh the outward man onely, and are directed to no other end, there are different opinions among the learned. Some hold that the fathers vnder the law, were bound more strictly to rest from bodily exercises and worldly affaires on their Sabbath, then Christians are on the Lords day under the Gospel, Insomuch that the strict bond of rest vnto which the law tyed them, was an heavy yoke, and apart of the bondage vnder which they groaned.

Others are of opinion, that their rest being no more but from worldly affaires & bodily exercises serving only for bodily delight & worldly profit, was the very same vnto which all Gods people were bound in

all

all ages, and are ſtill under the Goſpel. There are reaſons brought on both ſides: but all Scriptures and reaſons being well weighed: I doubt not, but they may bee brought to agree in one truth: If only one thing wherin both ſides agre, and which both miſtake, be removed, namely a conceipt which both haue of a more ſtrict and religious exaction of reſt and ceſſation, then indeede was required in the Sabbath of the Old Teſtament.

They who hold the firſt opinion, bring many teſtimonies of Scripture, which ſeeme to impoſe ſuch a ſtrict reſt & ceſſation on the fathers, and the Iſralites vnder the law, as is by common experience found to be an heavy burden, hard to be borne, and even intollerable. As for example. *Exod.* 9. 16. 23, Where Moſes ſpeakes thus unto Iſraell. *This is that which the Lord hath ſaid. To Morrow is the reſt of the holy ſabbath vnto the Lord, bake that which yee will bake to day, and ſeeth that yee will ſeeth, and that which remaineth over, lay vp for you to be kept untill the morning.* Hence they conclude that the fathers were reſtrained frō baking or ſeething any meate on the Sabbath day. Alſo verſe 29. Wher Moſes ſaith *Let no mā go forth of his place, but every mā abide in his place on the ſeventh day.* Hence they inferre. That the fathers might not walke abroad on their Sabbath. Likewiſe from the words of the law. *Exod.* 20. 10. *In is thou ſhalt not do any worke*, they gather that the Iſralites might upon no worldly occaſion do any worke on the Sabbath day, not ſo much as make a plaiſter or medicine for a ſick and wounded man. And ſo the learned Doctours of the Iewes vnderſtodd the law, and obſerved it, as they ſhewed by their reproving of Chriſt for healing a diſeaſed perſon by a word onely and no other labour. Alſo *Exod.* 31. 14. 15. & 35. 23. all kinde of worke is forbideen under paine of death. *Whoſoever doth any worke therein ſhalbe put to death, ſaith the Lord. Yea he forbids to kindle a fire through their habitations on the ſabbath day, & Num.* 15. 35. The man that was found gathering ſtickes *in the wilderneſſe on the ſabbath day*, was by Gods appointment *ſtoned to death by the Congregation. & Neh.* 13: 17. It was called profaning of the Sabbath, when men ſould any wares or vitails, and when ſtraungers of other nations brought in wares and fiſh on the Sabbath day to be ſold. Alſo *Amos* 8. 5. They whoſe mindes were ſo ſet on the worldly affaires, that they longed, till the ſabbath was paſt, and had their minde on ſelling corne and wheate. *The Lord ſweares by the excellency of Iacob, that hee will not forgit to reveng their doings:* From theſe ſcriptures divers both of the Auncients, and later

later diuines haue concluded that the law of the Sabbath in respect of rest and cessation, which is exacted in the old Testament, with such rigour and upon such grievous penalties, was an heavy and intollerable burden, and therefore is abolished by Christ, in respect of that totall cessation and strict rest.

Others on the contrary doe hold, that as Christians haue more clear evidence & hope of eternall rest in heaven, and the spirit which makes the more spirituall, shed on them more abundantly through Christ, soe they ought to be more restrained from loue of the world, & from care of earthly things. And therefore by the law of the Sabbath are bound rather more strictly then the fathers in the old Testament, to rest and cease from all worldly cares, and all laboures, and affaires of this life, on the Lords day, which is consecrated by the resurrection of Christ, to be the weekly Sabbath of all Christians.

But if these Scriptures be diligently searched, and all circumstances well weighed. It will appeare vpon good reason, that both sides are mistaken, and that the forenamed Scriptures do not import any such rigorous rest or burden some cessation. For first of all, though the Pharises, and other strict sects, and Rabbinicall Doctors, and expounders of the law, did of later times a little before, and at the appearance of our Saviour in the flesh, expound the law soe strictly in respect of the carnall and literall sence, that thereby they laid heavy burdens vpon men, as our Saviour doth charge them. *Matth.* 23.4. Yet it was not so from the beginning, but even the Isralites themselves who lived vnder the law, as under a Scoolemaister, and under the rudiments of the world, they had liberty to go out of them places, and dwellings a Sabbath days journey, which was, as their Rabbinnes writes two thousand cubites, that is as some take it an Italian mile, & in the opinion of others two miles. And 2 *King.* 11.6.7. It is recorded the Priests and people went in and out, to and from the house of the Lord on every Sabbath day.

They did also kindle fire for sacrifices & burnt offerings, which they did offer unto God double, morning and evening everie Sabbath daie, after they had killed and dressed the beasts, and this according to the strict sence and strained exposition of the Law, which the Scribes and Pharises gaue of it, was a breach of the law, and prophanation of the Sabbath as our Saviour shewes. *Matth.* 12.5.

Secondly, the scribes and Pharises did not expound the law, as for bidding all bodily workes. For they do circumcise Children, & apply medicines

medicines to heale the ſores of the Circumciſed on the Sabbath, when it happened vpon the eight day after the birth of Children, as our Saviour alſo ſhewes. *Joh.7.23.* They led their oxen & aſſes to the water, and if a ſheepe, or oxe, or aſſe did fall into a pit they did pull it out on the Sabbath, becauſe theſe were works of neceſſity. *Luk.13.15.* & *14.5.* And the chiefeſt and ſtricteſt of the Phariſes did make great feaſts & invited many gueſts, & our Saviour himſelfe amongſt the reſt, who did not refuſe to take part with them. *Luk.14.1.* & did obſerue how the invited guiſts did chooſe out the chiefeſt roomes ver.7. Which ſhewes plainly that dreſſing of neceſſary and convenient meat was not forbidden by the law on the Sabbath day, neither did the Phariſes ſo expound the law.

Thirdly for the places of Scrpture before alleaged, let us take a perticular view of them in order, and we ſhall ſee, that they are much miſtaken. Firſt that place *Exod.16.29.* doth not enjoyne every man to keepe his place, and not to goe out of their campe to gather Manna on the ſeventh day, the reaſon prefixed ſhewes this plainly, to weet: becauſe God gaue *them on the ſixth day Manna ſufficient for that day & the ſeventh.* The expoſition which ſome make of the 23.ver. is very idle & ridiculous, namly that the Iſralites were commanded to bake and ſeeth on the ſixth day, that which they were to eate on the ſeventh. And therefore it was not lawfull to bake and ſeeth on the Sabbath. For Moſes doth not bidde them bake for the Sabbath which was the morrow after, but onely that which they were to eate on the preſent day, and to reſerve the ouerplus, which they did not bake and ſeeth vntill the ſeventh day; and though they did ſo, and did not bake and ſeeth it: yet it did not putrifie neither were any worms therin, which had it beē ſodde or baked, for baking and ſeething do naturally and as an ordinarie means preſerue things from ſtincking and putrefaction.

In the next place the wordes of the fourth commandement (*in it thou ſhalt not do any worke*) they do not forbid religious workes which tend either to inward or outward ſanctification of the Sabbath day, nor workes of mercy, charity, or neceſſity which are neceſſarie, for the ſafety and preſeruation of the life of man or beaſt. Though the perverſe Scribes and Phariſes out of their Hipocriſie did too ſtrictlie expound and interpret the law of the Sabbath againſt our Saviours doeings, and held it unlawfull to Heale the ſick on the Sabbath daie, though it were but by ſpeaking a word: yet their practiſe which they received

from the fathers of killing and offering ſacrifices, circumciſing their children, leading their oxen to the water to drinke, and drawing their ſheepe, aſſes and other profittable cattell out of a ditch: did ſhew that they were taught from the beginning a contrary leſſon, of more liberty, which our Saviour approueth, and thereby conuinceth them of groſſe errour and Hipocriſie.

Thirdly, that place of *Exod.* 3. 35. where they are forbidden to kindle a fire in all their habitations on the Sabbath day, is not a generall commandement binding all ſimplie at al times: but a perticular precept binding in ſome caſes, for they kindled fires and burned ſacrifices twice every Sabbath, they alſo kindled fires to dreſſe neceſſary and comfortable meat *Exod.* 12:16. Where God forbidding all manner of workes on the Sabbath of the Paſſouer, which were commanded to be kept as ſtrictly, and to be ſanctified with holy aſſemblies and ſolemnities, as much as the weekly Sabbath, yet exceps that which is to be done in dreſſing neceſſarie meat. Wherefore the kindling of a fire here forbidden, is expounded by ſome Rabbines to be onely making of fires to burne malefactors. But indeed if we looke to that which followeth, it will appeare that Moſes being about to ſummon the people to bring all materials, gold, ſilver, braſſe, iron, and other materials, and alſo ſilke, purple, and other ſtuffe for the building of the altar, the tabernacle and all things therunto belonging, doth firſt call to their remembrance the law of the Sabbath, and doth giue them a charge from God that in building of the tabernacle, the place of his worſhip, they abſtaine from all worke on the Sabbath day vnder paine of death, and that they doe not kindle a fire to melt gold, or ſilver, or braſſ, for the Altar or the arke, or any holie thing in the tabernacle. For God abhorres the breaking of his law, or prophaning his Sabbath vnder the pretence of building an Houſe, or tabernacle, or altars to him. And this is no more then our builders of the famous Cathedrall Church of Saint Paul, in this city, are on our Lords day the Chriſtian Sabbath, at this time bound to obſerve, and do abſerue very ſtrictly.

Fourthly the forbidding of all worke vnder paine of death, *Exod:* 31.14.35.2. And the commanding of him to be ſtoned who gathered ſticks on the ſabbath day. *Num.* 15.35. are not thus to be underſtood, that every breach of the ſabbath by any bodily labour, was to be puniſhed with death in all perſons under the law (though inded before God everie breach of every commandement deſerues death.)

But

But that the open wilfull & presumptious prophaning of the sabbath by any scandalous act, or by a cõmon practise was to be punished with death. This is plaine by the words next before going. *Num.*15.30.31. where the Lord commands that he who sinneth presumptiously with an high hand, and so reproacheth the Lord, and dispiseth his word, be cut of from among his people, against which word and expresse commandement the man which was found gathering sticks on the sabbath daie, did presently sin, and committed wilfull transgression presumptuously, not through ignorance nor compelled by necessity, and therefore he was stoned for an example of terrour to all presumptious transgressours. But as for others who did beare burdens, and sell vitailes not presumptuously, but either through ignorance or forgetfulnesse, or drawn by custome and ill example of the multitude in the daies of Jeremiah, and Nehemiah, they were not by the law put to death, but compelled by authority and rebukes, and by threatnings of wrath & judgments of God, to desist from profanatiõ of the holy sabbath, as the places before named shew. *Neh.*13. *Ier.*17.27.

As for them whose mindes are altogether carried away after buying, selling, and worldly games on the sabbath day, *Amos.* 8. they are threatned with no other wo, then that which belongs to all such as after the same manner; vnhallow the Lords day now under the Gospell. Wherefore it is manifest that the fathers in the old Testament, had no heavy burden of strict rest laid on them by the law, but the same cessation from worldly affaires which they are bound vnto, is still required of us, and of all Gods people in all ages of the world. They were not restrained in time of war from works of necessity, as fighting against enimies, taking and destroying their cities, as we see in the compassing of Jericho seven daies together, one of which must needes be the Sabbath day. *Iosh.*6. They might flee for their liues, and pull cattell out of pits, and do any other worke which could not be deferred vntill the next day, but present necessity required it for their owne safety, and for the saftie of their cattell and of other good creatures which otherwise were in danger to perish.

But suppose the opinion of diuers both auncient and late writers were true, to weet. That the Isralites were bound to obserue a more strict and burdensome rest, and under greater penalties, then either the fathers before the law, or we who liue in the light and liberty of the Gospell: Yet this proues no more but onely that this rigour was apart

of the bondage and pædagogie of the law; wherewith they are hardlie preſſed, for this end to driue them to ſeeke eaſe in Chriſt, and to long for his comming in the fleſh: And this burden and rigour onely is aboliſhed by Chriſt, together with the chaunge of the perticular day: But the ſubſtance of the Law ſtill remaines and bindes all men to keepe the Sabbath, reſting and ceaſing from all worldly buſines, except that which is of neceſſity & charity, even as the fathers were boũd frõ the firſt inſtitution. The ſecõd principal head of which the ſecõd ſort of ſpecial & proper duties which God required the fathers under the old teſtamẽt, may be reduced, as ſanctification. For ouer and aboue their reſting from ſecular affaires, they were by Gods firſt inſtitution of the *Sabbath* bound to ſanctifie the ſeventh day, with holy and religious duties, ſuch as God in that ſtate and condition of the Church required, as an holie ſervice and for heavenly and ſpirituall uſe, even for begitting and increaſing of grace and faith in them, and for the fitting of them for the fruition of eternall reſt. The ſanctification of the Sabbath in generall belongs to all mankinde in all ages, and that all are bound to it by a perpetuall law. As I haue proued ſufficiently before. I am now onlie to ſhew the ſpeciall and perticular duties of ſanctification, which God required of his people in the Old Teſtament.

The firſt ſpeciall duty of ſanctification was the ſolemne commemoration of Chriſt the bleſſed ſeed, and of the promiſe of redemption by him. Unto this all the fathers frõ Adam until Moſes, & ſo to Chriſt, were bound by Gods firſt inſtitution of the Sabbath and ſanctifying the ſeventh day, vpon promiſe made of the bleſſed ſeed: For full proofe of of this: I argue thus both from *Scripture* and common experieuce.

Whenſoever a day is ſet a part either by God or holy men, to be kept with ſolemnity becauſe of ſome great bleſſing or deliverance given or promiſed, the chiefe thing to be obſerved in that ſolemnity, is a publick & ſolemn commemoration & rehearſall of the bleſſing & deliverance with joy & praiſe. Experience of all ages doth proue this. In the ſolemn feaſt of the Paſſouer, the chiefe duty of ſanctification was the cõmemoration of Gods deliuerance of Iſraell from bondage in Egypt, by his mighty hand ſtreched out to ſmite Egypt, and his deſtroying Angel paſſing over all the houſes of the Iſralites, & ſlaying all the firſt borne of the *Egyptians*, & this deliuerance was the bleſſing, becauſe of which God inſtituted this feaſt. *Exod. 13. 5.* The ſolemnitie of the feaſt of tabernacles for ſeven daies together was inſtituted by God, becauſe of his pre

ſerva-

ſeruatiõ of Iſraell in the wildernes forty yeares together without houſes or cities, in boothes & tents, & the chiefe thing which they were bound to obſerue in this holy ſolemnity, was the commemoration of that preſeruation in the wildernes, by dwelling in boothes all the time of that feaſt, wherby occaſion was given to thẽ to rehearſe vnto their childrẽ, & their child. were moved to enquir, learn, & bear in mind that bleſſing of Gods preſeruatiõ *Lev.* 23.43. & ſo in al ages we find by experience, that the commemoration of the bleſſing upon which every feaſt was firſt ordained, is the chiefe duty in all the ſolemnity, as the cõmemoration and reherſal of Chriſts reſurrectiõ in the feaſt of Eaſter, of the cõming down of the holy Ghoſt in the feaſt of Pentecoſt, of Chriſts incarnation in the feaſt of the nativity. And in our late yearely feſtivall for our deliuerance from the powder treaſon, the chiefe duty is the cõmemoration of that deliuerance. So that this propoſition is moſt certain & undeniable.

Now what the bleſſing of the ſeventh day was, becauſe of which God ſanctified it to be the weekly Sabbath of the old teſtament, & alſo after by Moſes commanded it to be kept holy. As I haue largely before proued: euen the promiſe of Chriſt the Redeemer. And therfore it followes neceſſarily, that the firſt and chiefeſt duty of ſanctification of the Sabbath, which the fathers were bound vnto, was the commemoration of the promiſe of Chriſt & of redemption by him, which was the bleſſing wherwith God bleſſed the ſeventh day, and therupon ſanctified it: And becauſe from Adam untill Noah, Chriſt was promiſed to be the ſeed of the woman: And then he was promiſed to come of the ſeed of Shem, & afterwards Abraham was ſingled out of Shems family, & Chriſt the bleſſed ſeed was promiſed more ſpecially to come of his ſeed, even of Iſaak the ſonne of promiſe, & of Iacob Iſaaks younger ſonne. And of all the tribes of Iſraell Judah was nominated. And of all the families of Iudah Davids houſe was choſen, & David received the promiſe that he ſhould be the progenitor of Chriſt. And all the Prophets in all ages in their Propheſies of Chriſt foretold: that he ſhould be made of the ſeed of David according to the fleſh.

Therefore the fathers from Adam untill Noah, and after him untill Abraham, Iſaak, & Iacob, their ſeed & poſterity in their ſeverall families, ſtill made a commemoration of Chriſt promiſed to come of them, in all their weekly Sabbaths. And when God had enlarged his Church in all the Tribes of Iſrael: & had by Moſes recorded the promiſe of Chriſt, that he ſhould be the ſeed of Abrahã, &c. & after the Prophets had foretold that the Meſſiah was to come of Davids royal ſeed: then they were all bound to preach Chriſt.

and to commemorate the promiſe of him after a moſt ſolemn manner, to their publick aſſemblies on every Sabbath day. And this was a prime duty, and ſpeciall worke of their ſanctification of that day. As we reade *Luk.*16.29.& *Act.*15.21,

The ſecond ſpeciall duty was offering of Sabbath ſacrifices, which were types and ſhaddowes of Chriſt, and of redemption and reconciliation of men vnto God in him. For as they did more ſolemnly rehearſe the promiſes of Chriſt, ſo alſo they did offer more ſolemne ſacrifices, & in a double meaſure both morning and evening everie Sabbath day, this God commanded by Moſes to Iſraell. *Num.*28.9. And vndoubtedly Caine and Abell being inſtructed by Adam, did bring their offerings on the ſeventh day which ended the weeke, *Gen.*4.3. And Noah his pleaſing ſacrifice was a ſweet ſavour of reſt, that is a Sabbath ſacrifice. *Gen.*8.21. As I haue largely before proved.

The third ſpeciall dutie, was an holie aſſembly or holie convocation, which they were commanded to keepe on all other yearly feſtivall Sabbaths, ſo every weekly Sabbath day as we reade. *Levit.*23.38. For although while the Church & people of God, were but a ſmall number, and deſperſed in ſeverall places and families, as in the familie of Melchiſedek, and Abraham, and Lot, and afterwards in the family of Iob, and of the ſonnes of Abraham, and Iacob before that Iſraell grew vp to be a nation, there were few publicke holy aſſemblies kept either on the Sabbath, or vpon any other occaſion. The Godly fathers did onelie call togither their houſhould and families by themſelves and did commaund and teach them to keepe the way of the Lord, and to remember this Covenant, as is teſtified particularly of Abraham. *Gen.*18.19. and in another place. Where he is ſaid to build altars and there to worſhippe God. As *Gen.*12.7.& 13.4. as alſo it is ſaid of *Iob.*c.1.5. That he roſe up early and ſanctified his ſeven ſonnes, and offered vp burnt offerings according to the number of them.

Yet it is manifeſt that whenſoever in any age, there was a great increaſe of Gods people, and an enlargment of his Church ouer a whole nation and countrie, the Sabbath was by Gods appointment ſanctified with holy aſſemblies. After the birth of Enoſh when the family of Seth began to increaſe and multiply, it is ſaid, *that men began then to call upon the name of the Lord.* Or as ſome not unfittly doe tranſlate the words, then they began to call men by the name of the Lord, that is: Adam and his ſonnes eſpecially Seth & his Children began to ſeparate them-

themſelves from the wicked and profane people of Caines race, and being gathered into a Church, were called the children of God, & Gods people, and did aſſemble themſelues togither in ſet places, and at ſet times every Sabbath day to worſhippe God, and to call upon his name, as appeares in the Fourth Chapter of *Gen.* ver. 26. Thus *Luther* and *Iunius* expound that place, & as the words will very well beare this expoſition, ſo alſo both Scripture & reaſon confirme it. For *Gen. 6. 2.* The people of God who were gathered into the Church, & profeſſed p are Religion in their aſſemblies, are called by the name of God, even the ſons of God and by this title are diſtinguiſhed from the wicked and profane, who are called the ſonnes of Adam, that is carnall, earthly corrupt men.

Secondly, it is manifeſt that Abell long before Seth and Enoſh did worſhippe God and call upon his name, and ſo undoubtedly did Adam and Seth before this time in their priuate families, and therefore here cannot bee meant the firſt begining of mens calling upon Gods name, and worſhipping him, but certainly the firſt beginning of Gods worſhip in publick aſſemblies of the Church in ſet places, and at ſet times even everie Sabbath day. As for them who tranſlate this place, that when Enoſh was born men began to profane the name of the Lord, they make way for diuers abſurdities. Firſt that calling upon Gods name is profanation of it. Secondly, that profanation began in the family of Seth, or at the leaſt by the increaſe of his poſterity.

Thirdly, that there was no profanation of Gods name committed by Caine and bloody Lamech before this time, contrary to that which is recorded before in this Chapter ver. *8.* & *24.* Where Lamech is brought in ſkorning of Gods threatnings. And as we haue ſome monuments of antiquity which ſhew that holie aſſemblies were obſerued as religious duties of the holy Sabbath from the beginning. So after that Iſraell became a nation, and God ſet up his Church and tabernacle among them, we haue moſt cleare and expreſſe commandements of God given by Moſes to them and all their poſterity, that they ſhould do no ſervile worke, as appeares *Leuit: 23. 3. 7. 8. Num. 28: 18.* & *29. 1. Deut. 16. 8.* And that the Prieſts and Levites together with the people aſſemble together in the Temple on the Sabbath day, it is recorded *2 King. 11. 5. 2 Cron. 23. 8.*

But I need not inſiſt vpon further proofe of this point. For everie man of reaſon muſt needes confeſſe, that no publick holy Sabbath duties can be performed but in publick aſſemblies.

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The Fourth ſpeciall duty of the Sabbath (unto which Gods people under the law were bound, after the time of the law written by Moſes, and the publiſhing of the promiſes in the Scriptures of the Prophets) was the publick reading, and expounding of the law & the Prophets, by the Prieſts and publick teachers, and reverent hearing of them by the people. This is manifeſt by the places before named, to proue a ſolemne rehearſall of the promiſe, to weet: *Luk.*16.29.& *Act.*15:21. And that on the Sabbath day. For as thoſe Scriptures do ſhew that the promiſes of Chriſt were ſolemnly rehearſed. And out of Moſes and the Prophets every Sabbath day. So alſo they ſhew that Moſes and the Prophets were publickly read, and heard in their weekely holy aſſemblies, and by this meanes the people were taught, not onely in the promiſes and prophecies of Chriſt to beleeue in him a redeemer to come: but alſo in all the righteouſnes and duties of the law morall, and all the judgments, ordinances, & ceremonies of the law ceremonial, which was their Scoole-maiſter to lead them to Chriſt.

Wee haue alſo to this purpoſe another plaine teſtimony *Luk.* 4.16. Where it is ſaid, that our Saviour as his cuſtome was, went into the Sinagogue on the Sabbath day & ſtood up to read, *and the booke of Iſaiah the Prophet was delivered unto him.* And he read a place which was written concerning himſelfe, and expounded it vnto them with the generall aprobation of the aſſembly. Alſo *Act.*13.15 & 27 verſes. It is teſtified, that the Iewes in their Sinagogues on every Sabbath daie, had Moſes and the Prophets read unto them publickely: both in forraine countries where they were diſperced, and alſo at Ieruſalem and in their own countrie. And that this was an auncient practiſe even from Moſes, and in the time of the Iudges, and the Kings of Iſraell and Iudah, to reade the law in the holy aſſemblies, and to heare it read by the Prieſts we may gather from *Exod.*24.7. Where it is ſaid, that Moſes read the Covenant in the audience of the people, & *Deut.*31.11.12. Where the Iſralites are commanded to read the law in their aſſemblies, in the hearing of all men, women & children. It may alſo be collected from *Ioſh.* 8.34.35. *Iudg.*18.3.& 2 *Cron.*17.7.8.9.& 30.22.& 35.3.

That it was in vſe after the Captivity, the Hiſtorie of Nehemiah teſtifies *Nehem.*8.4,& 9.3.

The auncient diviſion of the five bookes of Moſes into 54 lectures, that they might be read over once in every yeare, by reading one lecture every Sabbath, is a thing ſoe auncient, that we finde no mention of the

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author of it, & therfore it may be supposed to be from Moses the writer of those books. And the reading of a lecture also out of the Prophets every Sabbath, is recorded to be a custome long before Christs birth begun, by occasion of the Tirant Antiochus who prohibited the Iewes to reade the law of Moses in their Sabbath assemblies vnder the paine of death. As we read in the Apocripall History of the Macchabees lib. 1. c. 1.59. Whereupon they were forced instead of the Law of Moses to read lectures, out of the Prophets as Elias Leuita saith, and euer since that custome is retained and was in use in our Saviours daies *Luk.4.16.* *Lexico cold.*

The fifth speciall dutie of sanctification, was the worshipping of the Lord, which as it is required of Gods people in priuate and vpon particular occasion at all times: So publick vpon the Sabbath day, and in all holy yearlie Sabbaths. The dutie of worshippe consisted in confession of sinnes, praiers, supplications, lauding and praising God, singing of Psalmes, and offering of free will offering, and the like as wee read, *Neh.9.33. Levit.26.3. Deut.5.5.* Where confession & acknowledging Gods favours is called worship, and set downe for a part of it. & *Gen.4.26.* & 12.8. & 13.4. and *Psa.79.6.* Where the name of invocation and calling upon God by prayer is used by Synechdoche for all worship in in generall and *Exod.15.1. Iud.5.* Lauding and praising God with singing of Psalmes, and holy Songs are rehearsed as a speciall part of Gods worshippe.

Now this worshippe of God by publick confession, praiers, and singing of praises, cannot be but in publick assemblies, and holy conuocations which are especially kept on the Sabbaths, and therefore this worshippe must needs be a speciall duty of the Sabbath and one part of the sanctification of it. David also shewes this *Psal.42.3.* Where he saith that he was *want to go vp to the House of God among the multitude which kept holy day, with the voyce of joy and singing.* And the 92. Psalme which is intituled a Psalme for the Sabbath day, doth proclaime it to bee a good and necessarie duty on that day, *To give thankes and to sing prayses to the name of the Lord, to shew forth his loving kindnesse and truth from morning to night, to Triumph in his works, to speake of them with admiration, and to declare his mercies and judgments and what a rock he is to rest on.* These are the most notable duties which Gods people were bound vnto, in their sanctifying of the seventh day in the old Testament.

The third and last principall head comprehending the rest of the duties which did belong to the observation of the Sabbath in the old

Teſtament is the day it ſelfe which they were bound to keepe for their weekly Sabbath, that is the laſt day of the week even the ſeventh from the beginning of the creation. That this and no other was to be kept for their weekly Sabbath in the old Teſtament appeares moſt plainlie by three things. Firſt becauſe it vvas the day which God bleſſed with the greateſt bleſſing of al which were giuen and reveal'd before the reſurrection of Chriſt, to weet: the promiſe of Chriſt & of the redemption of the world by him, & Gods entering into the Covenant of grace with man, & Chriſts open actuall undertaking to be mans mediatour & Saviour in whom the mutable worke of creation is perfected, and God is well pleaſed and reſteth ſatisfied: as I haue before proved.

Secondly, becauſe as the fathers and Hralites obſerued it according to Gods commandement in the firſt inſtitution *Exod.*16. before the giving of the law from Mount Sina. So in giving of the law to Iſraell & in the renuing of the Commandement by Moſes vpon divers occaſions the Lord doth expreſly require the keeping of the ſeventh day for his holy Sabbath: as we ſee *Exod.*20. & 31.35. & *Deut.*5. Thirdlie, becauſe not onely as the Prophets and holy men of God urged & taught all men to obſerue that day vntill the comming of Chriſt. But alſo our Saviour himſelfe all his life time on earth, and after his death kept this Sabbath by reſting in the ground. And the Apoſtles alſo while they lived among the Jewes and the tabernacle was yet ſtanding, and Moſes was not yet buried, did obſerue & keep for orders ſake the old Sabbath of the ſeventh day as appeares *Luk.*4.16. *Act.*13.13. and diuers other places.

CHAP. 18.

I Am come now to the laſt place, to the ſpeciall Sabbath duties, vnto which all Chriſtians are bound vnder the Goſpell. In the right obſervation of the Lords day which is their holy Sabbath: And theſe ſpeciall duties may be reduced to the common & generall heads before named. The firſt which come here to be handled in the firſt place, as the ground upon which the reſt are builded, is the conſideration of the particular day of the weeke which they are bound to keepe for their weekly Sabbath. This is that which is moſt controverted & called in queſtion among the learned in this age, & therfore comes to be firſt proued and clearly demonſtrated by teſtimonies and proofes out of the holy Scriptures, which being performed I proceed in the next place to the dutie

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of reſt, & will ſhew how far Chriſtians are bound unto it on their weekly Sabbath the Lords day. And in the laſt place, I will come to the ſpeciall duties of ſanctification by which that day is to be kept holy to the Lord now under the Goſpell.

Firſt for the day it ſelfe. Some are of opinion that it is the ſame which was from the begining, that is: the ſeventh & laſt day of the week. This opinion is grounded upon the bare letter of the law, as it was giuen both in the inſtitution, and ſanctifying of the ſeventh day, & renewed againe in the fourth Commandement, and underſtood by the fathers in the old Teſtament. I confeſſe that the words of the law, if we take them as they were limited to the fathers, not conſidering withall how and upon what grounds and conditions God made the ſeventh day the weekly Sabbath, they ſeeme to favour their opinion. For if we conceiue no more but a mere ceſſation and reſt of God from his works on the ſix daies created, to be the ground of the law, then we may alſo conceiue that the law of the weekly Sabbath binds all mankind to that particular day in all ages, becauſe the ground is the ſame to all men & equally belongs to all men, in all times to the worlds end.

Others are of opinion that the law of the *Sabbath*, being but a mere ceremoniall law is a boliſhed by the comming of Chriſt, and bindes not us under the Goſpell to any particular day. And that it is free for the Church of God, to appoint any day for their holy aſſemblies, and that Chriſtians haue no Sabbath, neither are bound to keepe any ſuch reſt as the law required in the old Teſtament.

Others hold that the law of the Sabbath is naturally ſimply morall, in the generall nature of it as it requires a weekly Sabbath to be ſanctified and kept holy, and that the particular determination of the daie is an honour and prerogatiue which belongs to Chriſt the Redemer who is the Lord of the Sabbath. And that it was the purpoſe of God from all eternity and in the firſt giving of the law, as to conſecrate the ſeventh day in memory of God perfecting all the works of creation, & reſting from them on that day, ſo alſo to conſecrate by the reſurrection of Chriſt, the firſt day of the weeke to be ever after the weekly Sabbath in honour and memory of the worke of redemption, which on that day was fully perfected by *Chriſts* riſing from the dead, and entering into that ſtate of glory, in which he reſts for ever, hauing no more to do for the ranſoming and redeming of mankinde, Gods juſtice being full ſatisfied.

The first of these opinions being grounded vpon a carnall vnderstanding, and imperfect sence of the words of the law, hath but a weake and sandy foundation, and because as the first authors of it were blasphemous hereticks which erred in diuers fundamental points of christian faith and Religion: Soe also the reviuers of it, are either cursed Anabaptists, or men who doe not rightly vnderstand the law nor the groundes and conditions vpon which it requires an holy weekly Sabbath. Therefore it is justly hated and rejected as a Jewish errour, & the maintainers thereof haue in all true Christian Churches of all ages beene branded with the name of heretical and Iudaical Sabbatarians. And I need not spend any precious time in confuting it, and the frivolous fallacies by which it is maintained.

The second opinion being too rashly conceived, and vnadvisedlie professed and held by some godly Divines of the reformed Churches, who in this point do much contradict themselves, also being an unsound opinion and therefore well relished by Popish Schoole-men, malicious Iesuites, licentious Libertines and men of profane hearts, hath no ground in the Scriptures, nor any sound Orthodox writings of any auncient fathers: Yea bringing great confusion into the Decalouge which is the summe of the morall law, and laying a foule staine upon our Church which hath appointed the commandement of the Sabbath, to be read among the tenne Commandements, and enjoynes the people to pray that God would incline their hearts to keepe that law, as well as all and everie one of the rest. Therefore I shall not spend any time in the confutation of it: The arguments which are brought for the confutation of the contrary truth, will sufficiently raze and vtterly abolish it, out of the hearts of all true Christians.

The third opinion is most agreeable to the holy Scripture, and the common Doctrine of the Orthodox writers both of auncient and later times, especially of the most godly and learned in the Church of England, who haue heretofore writen learned treatises of the Sabbath, and expositions of the ten Commandements of the Decalogue. And therefore I will bee bold here againe to commend it to you for an undoubted truth, which I haue abundantly proued & confirmed by many demonstratiue convincing arguments already, partly in that large search which I haue made before into the nature of the law of the sabbath; and that description which I haue made of it, but most fully in that passage where I proued the change of the day by the resurrec-

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tion of Christ from the seventh to the first day of the weeke now vnder the Gospel, and brought diuers arguments to shew that the law which God gaue for the keeping holy of a seventh day in every weeke (at the first institution of the Sabbath here in my text, and renewed againe on mount Sina, and giue often in charge by Moses to Israell) doth now as strictly binde us to keepe an holy Sabbath on the Lords day in everie weeke, as it bound the auncient people of God in the old Testament to keepe the Sabbath of the seventh day.

But for the confirming of your hearts in the beleife of this truth, and in the knowledge of this duty. I will not multiply any new arguments, onely that you may more firmely retaine it in your memories and still beare it in minde, that you are in conscience bound to keepe only the Lords daie and none other for your weekly Sabbath in these times of the Gospell: I will briefly touch and explaine some principall heades which haue beene before laid down at large and in ample manner. The summe whereof is this; Namely: That although the law of the Sabbath is not a law of nature in that rigid sence in which some do conceive it, that is a law written in mans heart expressly and distinctly in the creation which by the mere instinct of nature, and direction of naturall reason did lead man to keepe everie seventh day of the weeke an holie Sabbath to the Lord. But that indeed it came in after mans fall together with the promise of Christ, and therefore is more fitly called a law of grace, and a Positine Evangellicall law requiring duties of obedience to God which chiefly and especiallie tend to begit grace & and increase holinesse in men. Yet it is not simply Positiue, nor soe Evangellicallie morall, but that it may in some sence and respect bee called naturall also. For first it requires some duties of obedience which in their owne nature are Good and profittable, though the law giuer had not by expresse commandement revealed his will that they should be done, such is the giuing, no wof rest & intermission of bodilie labour and toile, to our bodies and to the bodies of our servants and labouring cattell one whole day in everie weeke ouer and besides that which they haue in the time of sleepe in the darknesse & dead of the night. This is according to naturall reason and common equitie.

Secondly, it commands some duties of Gods Worship and service which man by the law of nature was bound to performe in his innocency and which are naturally morall, as lauding and praising God, and giuing to him all honour and reverence in the most solemne and publick manner.

Thirdly, it commands such holy spirituall works of grace, & such duties of sanctification, as in their own nature worke to the sanctifying of men more & more, & to make them capable of eternall rest in heaven, & of the full fruition of God. As for example: Meeting upon a set daie in everie week in holy assemblies, for to heare & read Gods word, publick instructions, exhortations, & mutuall provocations to piety, sanctity & Christian charity. Fourthly, the particular day of the week which the law commands to be kept for an holy Sabbath, is separated upon such a just ground & reason in the first institution of the Sabbath, and blessed by God with such a blessing aboue other daies of the week, that whosoever knows the law & true intent & meaning of it, & rightlie understands the ground of the Sabbath mentioned in the law, he must by the light both of nature & grace, beforced to confesse & acknowledge the particular day which the law commands to bee kept an holie Sabbath both in the old & new testament. For the law doth not command one day in seven to be an holy rest simply & merely for the pleasure of the lawgiver, because he would haue it soe, & for no other reason: but for very good reason & upon a ground because he dignified the day of the Sabbath & blessed it aboue all other daies with a singular blessing: & our owne reason doth tell us, that the particular day of the weeke, which hath in it the true reasons & the honour & blessing of the sabbath, it ought by the law to be obserued for the holy sabbath & none other, while it retaines that honour & blessing, & hath the true reasons properly annexed to it. Now it is most manifest to all who read the Scriptures, & are well exercised in Gods word & law: That as the seventh & last day of the weeke was blessed, honoured & adorned by God with the greatest blessing which God gaue to the world in the old Testament, to weet; the promise of Christ the Redeemer of the world, & Gods entring into the Couenant of grace & of eternall life & salvation with man, also Gods perfecting of the whole worke of creation, by reuealing & giving in promise the worke of Redemption, & his resting in Christs mediation on that day vndertaken & begun. And therefor every reasonable man must by his own reason be induced, & lead to acknowledg that day the fittest & most worthy of all daies in the week to be the holy Sabbath, & to be spent in thankfull commemoration of Gods free loue & bountie to mankinde. During the whole time of the old Testament before the comming of Christ. So likewise God hauing now under the Gospel transferred this honour to the first day of the

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week, that is become a blessed day above all other daies, being blessed of God with a blessing farr more excellent then that of the seventh day, to weet: the actuall performance of the promise by giving & exhibiting Christ a perfect actuall redeemer in his resurrection without which resurrection all our preaching of Christ, & all our faith in Gods promises would prove vaine as the Apostle proueth. 1 *Cor.* 15. Therfore every man must out of common reason & equity conclude, that together with the ground & reason of the *Sabbath* which God hath now removed from the seventh to the first day, he hath also remoued the honour & festiuall solemnity of the Sabbath. Also his first law which enjoyneth man to keep that day for the holy Sabbath which God hath blessed with the greatest blessing, doth bind all Christians to obserue the Lords day for their weekly Sabbith under the Gospel: And in a word that it were a thing most vnequall & unjust, if a man or any Church should goe about to set up for the weekely Sabbath any other day which God hath not dignified & honoured with so great a blessing. Now upon these premised reasons, I hope it appeares manifestly. First that though the Commandement of the weekly Sabbath is no dictate of nature: but a positiue Evangelicall law: yet it doth by common naturall reason as well as by the light of grace direct every reasonable man to the partilar day of the weekly Sabbath as to the seventh day in the old Testament, so to the first in the new Testament. And no resonable man can deny it to be the most equall which this law binds men unto, but vpon the true grounds of the Sab: well weighed & considered must be forced to confesse, that as the seventh day was most worthy of the honour of the Sabbath, & had it before Christs full exhibition in his resurrection, so ever since the Lords day the first of the week is become the true Sab: of Christians, & none hath power to giue that honour to any other day. Secondly, it is here manifest: that though Christ the sonne of God made also the son of man, & mans redeemer is the Lord of the Sab: & the determination of the particular day of the week depends on him, and none other haue the honour & prorogatiue to appoint the particular day, but he only. Yet we must not conceiue that Christ by his bare will lets downe the particular day, & that the day is to be obserued only because of his bare will & commandement, & that any other is as fit & worthy as the seventh, & the first if he would be pleased at any time to command the same. But we are to hold that Christ is the Lord of the Sabbath, & hath the determinatiō

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of the particular day depends on him the Redeemer, onely becauſe the holy Sabbath is founded and builded upon him, and in him alone are to be found all the meane andeſſentiall grounds and reaſons both of the Sabbath and alſoe of the particular day wherein hee requires that it ſhould be obſerued. If he had not undertaken mans redemption from death and hell, and mans exaltation to eternall reſt and glory, there had beene neither any place for mans keeping of a Sabbath nor anie uſe of it to fit him for heaven or to be a pledg of eternall reſt in heaven. If God had not on the ſeventh day promiſed Chriſt the bleſſed ſeed to redeeme man from death, to purchaſe life for him, and to continue to him the benefit of the creatures, and to perfect his creation. Surely it had not been the moſt bleſſed day of the weeke, neither would God haue inſtituted it to be a weekly Sabbath at the firſt, and ſoe to continue untill the comming of Chriſt. And if God had not raiſed up Chriſt on the firſt day of the weeke, and ſo exhibited him a perfect redeemer, and fully performed his promiſe.

Then the firſt day had not beene made a more bleſſed day then the ſeventh and all other daies of the weeke. And the Lord Chriſt would never haue made that day of the weeke his Sabbath alwaies after, neither would his holy Apoſtles by inſpiration of his ſpirit being moued to call it the Lords day, and to obſerue it, and teach others to obſerue it for their day of holy aſſemblies for the performing of all holy Sabbath duties. And thus we ſee Chriſt is the Lord of the Sabbath, and ſo determines the particular day of the weeke, not by his bare will & word, but by bringing in ſuch bleſſings on the ſeveth or firſt day of the week, as made the one of them moſt worthy under the new teſtament to bee the holy Sabbath, to be kept and obſerued of all Gods people, vnto the obſervation whereof they are juſtly lead by the light both of grace and nature: And it is not either in the power of man or any other creature or in the juſt will of God, or agreeable to the will of the Lord Chriſt and the wiſedome of his ſpirit to appoint any other day for the weekly Sabbath, but onely the day of the Lord Chriſt, that is the day of him promiſed in the old, and the day of him fully exhibited in the new Teſtament. The firſt of which and no other the fathers were bound to keepe for their holy reſt of old. And the later and no other is our weekly Sabbath and the due obſeruation of that particular, is the firſt ſpeciall Sabbath duty of all Chriſtians under the time of the Goſpell untill the laſt reſurrection.

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The ſecond ſort of ſpeciall duties vnto which all true Chriſtians are bound unto, in their obſeruation of the Lords day, which is the chriſtian *Sabbath*, are the duties of reſt & ceſſation from all worldly affaires which now follow to be handled in the next place. Concerning which I finde much diuerſity both of opinion and practiſe, not only betweene true Chriſtians of the reformed Churches, and Antichriſtian Papiſts & other hereticks, but alſo in the reformed Churches among themſelves. Firſt for the Church of Rome, and all that are of her faction devoted to her ſuperſtition and Idolatry, and marked with the marke of the beaſt which beares up the Romiſh Babylon, though diuers of their learned Scoole-men haue heretofore maintained a very ſtrict obſeruation of reſt on the Lords day. Yet now in later times both in Doctrine & practiſe they are growne very deſolate, eſpecially the Romiſh Catholicks which liue among us, turning the Lords day into a day of liberty, and ſpending a great part of it in ſports, plaies, revelling other bodily exerciſes which are carnall, fleſhly, prophane and impious.

As if ſo be their irreligious prophaneneſſe were at ſtrife with their Idolatrous religion. and at great emulation contending which ſhould out go & ouer runne the other in carrying them with greater ſpeede to hell. Yea to ſhew and make it manifeſt to the world, that the Romiſh man of ſinne is that great Antichriſt, which exalts himſelfe aboue al that is called God, euen aboue the true God, & the Lord Ieſus Chriſt whoſe vicar he in hipocriſie makes himſelf. The Church of Rome doth teach and urge her Vaſſals to keep yearelie holie daies moſt ſtrictly, which are of her owne deviſing, which the pope hath commanded to be obſerved in honour of his Cananized Saints: & in the mean time oppoſeth with many great profanations the Lords day, which the Lord hath conſecrated by his reſurrection. Which day being bleſſed by God with the greateſt bleſſing aboue all other daies of the weeke, is by the law vvhich God gaue from the beginning, commanded to bee kept for the Lords holy *Sabbath* vvecklie.

Secondly, there are of the hereticall faction of the Anabaptiſts, Antimonians, families & other ſuch prophane Sectaries, which make little ſof any lavv of God or man, ſaving onlie the dictate of their fanaticall pirit. And left the commandemēt of the vveekly Sab: leaſt they ſhould ſeeme to be ſubject to Gods lavv and to be be his (ſervants vvhich they account ſlauerie) and not abſolute Libertines and ſonnes of Beliall vvhich haue caſt of the Lords yoke. Theſe eſteem and obſerue no daie

at all, but according to their own fancie, & make the Lords day so far as they dare for feare of men a market day of buying and selling wares, & a daie of labour, and of bearing and carrying out burdens as they well know who haue beene at Amsterdam where such heretickes and sectaries are tolerated.

Thirdlie, among Christians of the reformed Churches there is a difference both in Doctrine and practise. Some of the reformed Churches, who out of their extreme hatred to Popish superstition, and to all Popish rites and Ceremonies, being unwilling to retaine any thing which was used in poperie, except there bee some expresse Commandement or example for it in the Scriptures, especiallie of the new Testament, and labouring to overthrow the whole Hierachie and gouernment of the Church by Bishops, & all bodily rites: they do in the heat of their zeale so violently set themselues against Popish superstious holie dayes, that they goe about to take away all obseruations of daies, and they haue proceeded so farre, as to deny that any either weekely Sabbath, or yearelie set feast, ought to be kept holy by any speciall law or commandement of God. They teach that the Sabbath as it was commanded to be kept of old, was a mere ceremoniall & shaddow of things which are accomplished in Christ, and that is now abolished. But because it is a thing necessary for the hauing of holy assemblies, and for good order in the Churches, that there should be a set day either a seseventh or sixth day of eight dayes: And because the law of nature requires that Christian people should haue some daies of rest from hard labour for the refreshing of themselves, and their seruants and cattell: therefore the Church of God may appoint any day of the weeke. And in honour of the resurrection of Christ on that day, hath from the time of the Apostles agreed to keepe that day for the Lords day, not out of any opinion that God hath blessed & sanctified it aboue all other daies of the weeke, but onely for good orders sake, and that it is lawfull for Gods people, after publick exercises of religion and some needfull rest and refreshing, to use necessarie laboures and bodily recreations; which in themselves are not sinfull and unlawfull, neither do hinder publick duties of religion and of Gods worship.

But on the contrarie it is the common doctrine of the most godly and learned in the Church of England, ever since the reformation of religion held, maintained & taught, that although Christians are by Christ freed from the obseruation of the seuenth day, which was the *Sabbath*

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of the old Teſtament, and from that ſervile bondage and rigorous reſt which the law litterally and carnally vnderſtood did impoſe on them, or rather they by their carnal expoſition & wreſting of the law did impoſe on themſelves, as not kindling of a fire, nor liberty to heal the ſick, nor to do any worke of charitie and neceſſity on the Sabbath day, which could not without danger be deferred. Yet they are bound by the law which was firſt giuen here in my text, and after by Moſes and the Prophets, to keepe in everie weeke an holy reſt, and that on the firſt day which is the Lords day, becauſe God hath bleſſed it with a bleſſing aboue all other daies, even by exhibiting Chriſt a perfect redeemer in his reſurrection, and hath thereby conſecrated that day to be his holie ſabbath. And that all bodilie laboures, ſports and recreations, and all worldly negociation, are by Gods law ſtrictly prohibited now under the Goſpell, as they were in the daies of the Patriarches, and Prophets, and under the law, Becauſe indeed and in truth they croſſe the holie purpoſe of God which he hath manifeſted in his law, and are impediments of thoſe holy exerciſes, which are required in the ſanctification of his holie day.

This doctrine and practiſe I hold to be the beſt, and this we are all bound to receiue and imbrace and to cleaue vnto it, not onely becauſe it is the Doctrine of our Mother Church, commended to us in the book of homilies, eſtabliſhed by divers lawes ſtatutes and conſtitutions ſtill in force: but alſo becauſe it is moſt conſonant to the ſacred Scriptures, the precepts and practiſe of the Apoſtles, and to the common Doctrine of the pureſt and moſt holy Orthoxe of the auncient fathers in the Primitiue times, and ages next ſucceeding after the Apoſtles, as by Gods aſſiſtance as I ſhall make cleare and manifeſt.

In the juſtifying & proving of this Doctrine, and in laying open the ſpeciall duties of Chriſtians which concerne reſt and ceſſation from all worldly negociation, and bodilie laboures, on the Lords daie which is the Chriſtian Sabbath: I will ſhew: Firſt of all. That reſt and ceſſation from all bodilie laboures about the worldlie buſineſſe, and from all ſervile and and earthlie workes which concerne this fraile life, is a neceſſarie dutie which God requires by his law of all Chriſtians on the Lords daie, which is their Holie weeklie Sabbath vnder the Goſpell.

2. That Gods law rightlie underſtood doth in reſpect of reſt from worldly cares, and all bodily workes and pleaſures, as ſtrictly binde us vnder the Goſpell on the Lords day as it bound the fathers upon their

ſeventh day in the old Teſtament. 3. I will ſhew how far Gods word & law doth allow of bodily exerciſes which concerne this life, and how farre in ſuch exerciſes we may goe with good warrant upon the Lords holy Sabbath, and what exerciſes are condemned in the word of God.

CHAP. 19.

FOR the full proofe of the firſt point, there are many ſtrong and invincible arguments grounded vpon the word and law of God, upon the generall conſent of Orthodox divines both auncient and moderne, even upon the confeſſion of them who in this point much differ, and ſeeme to deny that the Lords day either is, or ought to be called a Sab.

1. *Argument.* The firſt Argument is drawn from the words of the law, which forbids all workes to be done on the Sabbath day either by man himſelfe, or his children, ſervants, or cattell, as *Exod.* 20: 10. *Deut.* 5. 14: where it is ſaid, *In it thou ſhalt not do any worke thou nor thy ſon nor thy ſervant nor thy cattell:* & *Exod.* 35. 2 *Leuit.* 23. 7. *Yee ſhall do no ſervile worke therein, whoſoever doth any work therin ſhall be put to death.* The reaſons why the Lord requires reſt from all ſervile worke on the Sabbath day are two, Firſt becauſe he who is the Lord our God and our Redeemer, hath on that day reſted from his worke, and him we ought to imitate if we will enter into his reſt. Secondly, becauſe he hath bleſſed the day which is his Sabbath aboue all daies of the weeke, and whereſoever the cauſes and reaſons ſtand firme, there the law is ſtill in force. Now this law of the Sabbath doth reach to the Lords day: (As I haue proved before) & the reaſō vpon which it requirs reſt frō ſervile works are much more to be found in the Lords day which is the Chriſtian Sab: then in the Old Sabbath of the ſeventh day. For in it Chriſt who is God ouer all bleſſed for ever, and who is our Redeemer from a greater then Egyptian bondage, even the ſlauery of ſinne, death and hell, and the Divell, hath reſted from the great worke of redemption as God the Creatour did one the ſeventh day from the worke of creation. And this day is now by Chriſts reſurrection in which Chriſt perfected mans redemption, bleſſed with a bleſſing farre more excellent then any where with God bleſſed the ſeventh day. Therfore this is the Sabbath now under the Goſpell, & in it God requirs of us by his law a reſt & total ceſſatiō frō al ſervile works.

2. *Argument.* Secondly whatſoever day is the Lords holy day, & a day of holy convocations & aſſemblies that is a Sab: of reſt frō al ſervile works & worldly buſines, this is manifeſt *Exod.* 12. 16. & 31. 15. & 35. 2: & *Leuit.* 32. 3: 7: which places do plainly ſhew, that every day which is holy to the Lord

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and a day of holy assemblies, is a Sab: of rest, & no worke may be done therin. And so likewise in all the law & the Prophets every day which is a day of holy convocation, & an holy day is called a Sab: & day of rest from our own works & pleasures & every Sab: is called the Lords holy day, for these two are *termini convertibiles*, termes which may be naturally affirmed one of another, as apeares *Neh.* 9: 14: & *Isa*: 58: 13: Now the Lords day in the time of the Gospell is the chiefe of all holy dayes among Christians: It was sanctified & observed by the Apostles for their day of holy assemblies from the first publishing of the Gospell among the Gentiles, on that they did meet together to heare the word & to receiue the sacrament of the Lords supper *Act*: 20: 7: And on that day St Paul ordained that the collections & offerings should bee made for the Saints 1 *Cor*: 16: 12: which were things proper for holy & publicke assemblies: So St: John cals it by the name of the *Lords day*: *Revel*: 1: 10: that is, the day which is universall, sacred, & holy to the Lord in an high degree. For whatsoever things haue the Lords name named on them, are such, as all confesse & many examples of Scripture proue abundantly: All the auncient fathers & doctors of the Church who immediatly & in the next ages succeed the Apostles, do proclaime it to be the chief holy day of Christians; even the Queene & supreme Lady of dayes: So *Ignatius* cals it as I haue often before noted: also the day of their holie assemblies wherin they did come together to preach, read, expound, & heare Gods word, to worshipp God, to pray & to praise God with their one voyce, to receiue the Sacrament; and offer up almes. So *Iustin Martyr* affirmes: The rest of the most learned fathers, as *Basill*, *Nazianzene*, *Chrysostome*, *Hyerome*, & *Austen*, do all extoll it for the Lords high roiall holy daie, the chiefe, primate, & first fruites of daies, as the learned of all sides know & confesse, even *Calvin*, & his followers, who made a doubt & scruple of calling it the Sab: or observing it for a Sab: of holy rest by any warrant from Gods law. Therefore none can with any good reason deny, that one maine duty of this day is rest from all earthly workes. Thirdly, whereſoever there is as much use of holie rest & cessation frō all worldlie affaires, as there was of old when God first gaue, & afterwards repeated and urged the law of the weekly Sab: there a Sab: of rest ought to be kept weeklie even by the Com: of God. This is truth & undeniable. For no laws of God commanding things which are but tipes & figures, are at any time abrogated, vntill the things commanded cease to be of use as the Apostle shewes in the 8 9: & 10 cap: of *Heb*: 3. *Argument.*

Now Christ who is the body and substance of all types and shaddowes, hath not by his comming so fulfilled the rest of the weekly Sabbath, but there is as great, as holy and as necessary use of it to us Christians, as there was to the people of God in the Old Testament.

First, we haue as much and more need of refreshing our weak bodies, and the bodies of our servants and labouring cattell then they had, by keeping a weekly Sabbath, for we are grown farre more weake and feeble, and of shorter life then they were.

Secondly, we haue as great neede of seperating, sequestring, and recalling our minds and affections from all worldly cares negociations, and pleasures, that we may haue pleasure and freedome to worship and serue God, and devote one day in everie weeke to publick assemblies for our edification in grace faith and holinesse. For we are more full of infirmities, and doe decay and grow corrupt more and more, as all the world doth, and haue need of all outward helpes more then they.

Thirdlie, as rest from all workes and labours which concerne this life was necessarie and of great vse to Adam, and al the fathers, to withdraw their hearts and mindes from placing their felicitie and seeking happinesse in this world, and to put them in remembrance, that (being fallen from that integrity in which they were created, and the first covenant of life by mans owne workes, being broken and made voyd by the first fall and disobedience) there is no hope of life or of any true blessednesse. Soe it is of no lesse use, but of much more necessitie for us, who are farre more eagre after the world, more readie to place our felicitie in earthly things, and more proud and arrogant, readie to glorie in our own merits, & to boast of our own righteousnesse, as we see by common course of the world, which now a daies soe madlie doateth after Popish and Pelagian merits.

Fourthlie, as Gods commanding of a weeklie rest to be given to man and beast; and the resting of the fathers on the Sabbath day, from servile workes and labour which came in as a curse for sinne, were of great vse to teach them, and to be a pledge, and token vnto them, that God did rest in Christs mediation, and his justice was fullie satisfied, and his wrath appeased towards them, by that satisfaction which Christ had vndertaken to make, and that the sting of sinne and death, and the bitternesse of the curse was taken awaie by him. So likewise it is of the same use still to us, and we haue as much need of the same weekly holie rest, to make us feele more sensible, and relish more sweetly the virtue

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of Christs satisfaction, the sweetnesse whereof wee through our dullnesse can hardlie tast and relish, and many amongst us make a doubt whether there be any such satisfaction of Gods justice needfull at all, or any appeasing of his wrath by Christ.

Fifthly, as Gods injoyning of rest was of use to the fathers to testifie to them his prouident care ouer his creatures, both men and beasts, and his hatred and detestation of mercilesse crueltie and unjust oppression: Soe it is much more usefull to us for the same purpose in these last daies and perillous times, wherein men are become fierce, cruell, implacable, without naturall affection, as experience teacheth, and the Apostle foretold. 2 Tim. 3. 2. 3.

Lastlie, as the weekly rest of the old Sabbath grounded upon the obscure promise of Christ, was commanded by God, that it might bee a meanes to stirre up the fathers to looke for true comfort, ease & refreshing in Christ, if they did by faith flee to him, whensoever they did travell under the burden of their sinnes, and Satans temptations, as wee read that Iob did cap. 16. 21. and 19. 25. Soe now it is much more usefull to stirre us up to seeke to Christ, when wee are heavie laden, and groane under the burden of sinne, and of the miseries which come by sinne, and of Satans dangerous temptations. Seeing as Satan doth now more rage like a Roaring Lyon. 1 *Pet.* 5. 8. And is full of wrath because his time growes shorter *Revel.* 12. So we haue Christ actuallie given and revealed, and in the Gospell calling and inviting us and promising rest and refreshing for our soules in such causes of distresse, if we come to him. In a word, to us the rest of the Lord Christs day is a more liuelie pledge of eternall rest by him prepared in heaven for us:

These things being cleare and manifest, the conclusion following vpon these præmises it this. That we are as much or more bound by Gods law to keepe the Lords day as a Sabbath of weekly rest, by ceasing from all affaires of this life, laying aside all worldlie cares, and resting from all our owne ordinarie and common workes and labours.

4. *Argum.* Fourthlie, they who are more spirituall and haue haue liuely hope of Heaven, and haue the spirit shed on them more abundantlie, they are more bound by Gods law to sequester themselves and withdraw their mindes from worldlie cares, and more to minde heavenlie things as at all other times, so on the Lords holie daie, which is consecrated to heavenly, spirituall and religious worship and seruice of God, & is a pledg to them of eternall rest with Christ in heaven.

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For to whome God hath given, more of them ſhall more bee required.

Now it is moſt plainly teſtified in the Scriptures. That Chriſtians vnder the Goſpell are more ſpirituall, and haue the ſpirit more abundantly ſhed on them through Chriſt, then the Fathers had *Act.2.17.* & *Tit.3.6.* The Miniſtery of the new Teſtament is the miniſtery of the ſpirit not of the letter 2 *Cor.3.6.* And we haue now more evidence & more aſſurance of the bleſſed hope reſerued in heaven for vs. *Coloſ.1.5.* There is Chriſt our life and Treaſure *Coloſ. 3, 1. 2.* And there our hearts ought to be, and not on earthly things. We muſt now be ready if Chriſt call vs to ſell all and to giue to the poore, that we may haue treaſure in heaven.

Therefore we are bound by the law eſpecially on the Lords day our weekly holy day, to be more ſequeſtered from the world, and to reſt wholy from all cares and labours about earthly things, that we may be wholy deuoted to heavenly things and to divine meditations.

5. *Argu:* Laſtly, though Auncient Fathers and Doctours of the Church did much condemne in their writings, the obſervation of the Sabbath after the manner of the latet Iewes, to weet: in idleneſſe, and from reſting from all worldly affaires, that they might ſpend the day in vaine ſports and delights, and in wanton leaping and dauncing, which in the graue judgment of theſe learned Fathers: Was worſe and more prophane then plowing and digging and working in woll. Yet notwithſtanding they doe generally commend the Lords day as a day of reſt to all Gods people from all rurall workes and worldly affaires, that they may be at leaſure to exerciſe themſelues in holy duties, and be wholy devoted to the worſhipp of God. And hereupon it is, that the learned of theſe later times; eſpecially the builders of Gods Church in this land, do moſt frequently in reſpect of this reſt and ceſſarion from al ſeculiar affaires call the Lords day the Sabbath of Chriſtians, as appeares in the firſt part of the Homily of the time and place of prayer, and do affirme that as the Fathers in the old Teſtament were bound to reſt one the ſeventh day from all manner of worke: Soe alſo are Chriſtians bound on the Lords day to reſt and that by the law of God.

Chriſoſtom in Cor.16. Auguſt ſer. 251.de temp: Gregor. Magn Epiſt: lib: 11:3:

CHAP. 20

THE ſecond poſition which I haue propounded before, whichn ow Comes to be proved is: That Gods law rightly underſtood, do th in

in reſpect of this duty of reſt from all worldly affaires, as ſtrictly bind us under the Goſpell on the Lords day, as it bound the fathers on the Sabbath of the ſeventh day in the old Teſtament. Here ſome will perhaps imagine, that I goe about to laye an heavy yoke of Jewiſh legall bondage upon Chriſtians, contrary to Chriſtian liberty, by which Chriſt hath made us free. But if they remember, and beare in minde what I haue before proued, to weet: That the fathers from the beginning had no ſuch burden impoſed on them as is commonly conceived, and that the Scriptures are alleaged to proue that they might not kindle a fire nor dreſſe meate, nor goe out of their place on the Sabbath day, and that it was death to gather ſticks on that day in caſe of neceſſity, are much miſtaken. They ſhall be forced to confeſſe that I take away the heavy yoke which many lay upon the Fathers in the old Teſtament, rathen then lay any yoke upon Chriſtians in the obſeruation of the Sabbath. Yea that I require and urge no more, then that which all the learned of beſt note in all ages haue ever ſince the time of the Apoſtles, and by tradition from them commended to the Churches of Chriſt, which alſo the lawes, Canons; and Doctrine of the Church of England generally receiued and eſtabliſhed, doe impoſe on us the light burden and eaſie yoke of Chriſt.

It is true that the Scribes and Phariſes thoſe great corrupters of the law, and blinde Hypocrites as our Saviour cals them, did lay an heavy yoke on the people of their time, by their falſe gloſſes and corrupt traditions, as in diuers other points, ſo in the obſeruation of the Sabbath. They held it unlawfull in caſe of neceſſity to pull an eare of corne, or any fruite from a tree on the Sabbath day, and blamed Chriſts Diſciples for doing ſo when they were hungry and had no other meanes to keepe themſelues from fainting. They accuſed our Saviour Chriſt for working a glorious miracle, and doing a worke of great charity on the Sabbath, when by his word he healed ſome that were ſick of great infirmities, and ſent them away bearing their beds on their backes in open ſight of all, which tended much to the honour of God, and made the people glorifie Chriſt and his Goſpell. But our Saviour reproues them for this ſtrictneſſe, and conuinceth them of errour by diuers arguments.

Firſt, by Scripture which ſaith, that *God will haue mercy rather then ſacrifice*, that is: God is ſerued more acceptably with workes of mercy which are morall duties, then ſacrifices which are but a ſeruice cere-

monial,& he delights more in works of mercy & charity then in them, as at all times,ſo when they are done to his glory on the Sab: day. So that if it was a breach and prophanation of the Sab:to do any worke of mercie in it,then it muſt needs be much more a prophanation to labour & worke about ſacrifices in killing beaſts , dreſſing & waſhing their fleſh,& making fires to burne them on the *Altar* , which were not ſo pleaſing to God as works of mercy. But the Phariſees allowed & approued ſuch works of ſacrificing & durſt not condemn thē. And therfor our Saviour concludes that they ought not to condemne his mercifull works of healing the ſick on the Sab: day, & ſhewes that by cenſuring his doings for prophanation, they did much more cenſure the forenamed actions of their Prieſts even the dreſſing & burning ſacrifices *mat.* 12.5.6.7. Secondly, our Saviour proues,that by Gods owne law they were allowed to circumciſe children on the Sab: day,whenſoever it happened to fall out on the eight daie after the birth of children, and to the Child circumciſed they applied healing medicines , and therfore they groſſlie erred in accuſing him for healing on the Sabbath which was a thing pleaſing to God and was a leſſe labour then Circumciſion, *Iohn*, 7.22.

Thirdlie, he conuinceth them of groſſe hypocriſie and blindneſſe in that they impoſed heavie burdens upon others which they themſelves would not beare,they did reſtraine men from pulling an eare of corne, rubbing & eating it on the Sabbath daie in the caſe of hunger & great neceſſitie. And yet they led their oxen to the water, and did pull a ſheepe or a aſſe out of a pitt on the *Sabbath* daie. *Mat.*12.11.*Luk.*13. 15.&14.5. By theſe arguments which our Saviour vſed againſt the Scribes and Phariſees in the Goſpell it is moſt cleare and manifeſt,that it was not the law of God given from the beginning, nor the will of God the lawgiuer,but onely the Hipocriticall Scribes and Phariſes who by their traditions & devices of their owne brains,impoſed on the Iews that ſtrict and rigorous reſt and ceſſation from all works whatſoever on the Sabbath day,which the learned fathers and Chriſtian writers do cal an heauy burden hard to be borne

Obiect. But it may bee ſome will obiect that the fathers in the old Teſtament were bound to offer double ſacrifices on the Sabbath daie, *Num.*28.9.even two lambes of the firſt yeate without ſpott , and two tenth deales of flower *For a meate offering mingled with oyle, & the drinke offering thereof.* Which was more coſtly & required more bodily labour

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and care, then any which is impoſed on us Chriſtians by Gods law up on our Chriſtian Sabbath, and therefore their obſervation of the Sabbath was an heavie yoke & burden harder to be borne, then any which is impoſed on us.

Anſw. I anſwer, that this objection doth ſtrongly proue the point in hand. For if more bodilie labour and care was required of the Fathers in their worſhip (which was more carnall & bodilie then ours) on their Sabbath, and we are therefore eaſed of that yoke, & haue a more ſpirituall worſhip taught us, and impoſed on us by Chriſt and his Apoſtles as the Prophets foretold. Then were the Fathers leſſe reſtrained from bodilie labours then wee are, neither was there ſoe ſtrict and rigorous a Reſt and Ceſſation impoſed on them, which ſerues much for the juſtifying of our poſition, to weet: That Gods law rightly underſtood, and expounded according to the will and intent of God the lawgiuer, doth as ſtrictly bind us under the Goſpell to Reſt from all worldlie buſineſſe on the Lords day, as it bound the fathers one the ſeventh day in the old Teſtament.

But to proceed in the further manifeſtation of this truth: Although I could bring many arguments and proofes both out of Scripture, alſoe out of the writings of the learned, and cleare teſtimonies which ſhew the conſent of all Godlie Orthodox writiters of all ages: Yet becauſe I will leave no occaſion or colour to ſuch ſonnes of Beliall as doe intrude into our aſſemblies, to catch calumniate and report my words falſely and to accuſe my Doctrine, except they will harden their deſpe- and malicious hearts, and put on braſen faces with whoriſh foreheads to accuſe the holy Scriptures, and the Doctrine publiſhed in the booke of Homilyes, and by law eſtabliſhed in this Church of England whereof we are members: therefore I will onely commend to your conſideration the publick Doctrine of our Church in the verie words of the Homilies, which both by ſtatute law, and Royall perogatiue are eſtabliſhed in this land and Kingdome, and will ſhew how perfectlie they agree with holie ſcripture in this point.

Firſt in the firſt part of the Homilie. *Concerning the time and place of prayer*, We are taught: *that God in the fourth Commandement hath appointed the time for his people to aſſemble themſelves together ſolemnly, when he ſaid. Remember that thou keepe holy the ſabbath.* Secondly, in the ſame place it is affirmed, that the *preciſe keeping of the ſeventh day, and the externall ceremoniall worſhippe of the ſabbath which the law required, as it was*

given to the Iewes being but Ceremoniall are ceuſed to us, and we are not bound by the law ſo ſtrictly to forbeare worke and labour in the caſe of neceſſity after the manner of the Iewes. That is as they were taught by the Scribes and Phariſees. *But we keepe now the firſt day of the weeke which is our ſunday, and make that our Sabbath, that is our day of reſt, in the honour of our Lord Chriſt, who as upon that day roſe from death, conquering the ſame moſt triumphantly.* Theſe are the words of the Homily. And that the keeping of a ſet time, to weet: *one day in weeke, wherein wee ought to reſt from lawfull and needfull workes, Is found in the fourth Commandement, among the things which appertain to the law of nature, & is a thing moſt godly moſt juſt, and needfull for the ſetting forth of Gods Glory, and ought to be retained & kept of all good Chriſtian people.* So is it there expreſly affirmed.

Thirdly, we are there taught. *That as by the fourth commandement no man on the ſix dayes ought to be ſlothfull, or idle, but diligently to labour in that eſtate wherein God hath ſet him. Even ſo God hath given expreſſe charge to all men, that on the Sabbath day which is now our Sunday, they ſhould ceaſe from all worldly and worke day labour, and that Gods obedient people ſhould uſe the Sabbath holily, and ſo reſt from their common & dayly buſineſſe, that they may giue themſelves wholy to Heavenly exerciſes of Gods true religion and ſervice.*

Fourthly, in the ſame Homily all Gods people are urged and preſſed to *keepe the Sunday for their holy Sabbath. by three Argumentes.* The firſt is the commandement of God in the law. The ſecond is, Gods example who reſted on the Seventh day, and did no worke of creation at all, but bleſſed and ſanctified it, and conſecrated it to quietneſſe, and reſt from labour. The third is an example of the Apoſtles, who immediately after the aſcention of our Lord Chriſt began to keepe this day of the week, & commended it the firſt Churches of the Gentiles *1 Cor.* 16 and called it the *Lords day. Revel.* 1.10. Sithens which time Gods people hath alwaies with out any gainſaying obſerued it.

Fifthly, and laſtly the Homilies ſhewes that the reſt and ceſſation which God requires by his law one the Lords day, at the hands of us Chriſtians, is the ſame which the law did bind the fathers unto from the beginning upon this Sabbath in the old teſtament.

Firſt, whereas the law commanded the Fathers to reſt from all ſuch workes, as they are allowed to do on the other common dayes of the weeke, that is worldly labours as the expreſſe words of the law ſhew.

In

In it thou ſhalt not do any worke, thou nor thyſonne, nor thy daughter, nor thy ſervant, &c. *Exod.* 20. 10. And again *thou ſhalt do no ſervile work therin Levit.* 23. 7. *thou ſhalt do no manner of ſervile worke. Num.* 28. 18. So the Homily blames all thoſe people for wicked boldneſſe & careleſſe prophanation of the Lords day, who make no conſcience of doeing their worldly buſineſſe one that day, though there bee no extreame need and neceſſity.

Secondly, as the law forbids journeying from home about worldly affaires on the ſabbath: *Exod.* 16. 29. bringing in and carrying out loads and burdens *Ier.* 17. 27. exerciſing themſelves in the workes of their ordinary calling & trade, as buying, ſelling, keeping market and faires on that day. So alſo the Homily condemnes them as tranſgreſſours & profaners of the Lords ſabbath, who on the ſunday which is the Lords day and Chriſtian ſabbath, do not ſpare to ride, and journey, bring and carry, row, and ferry, buy, and ſell keepe markets and faires; and ſo uſe the Lords holy dayes and worke dayes both a like.

Thirdly, as the law and the Prophets commanded Gods people in the old teſtament to reſt in holyneſſe, *Exod.* 31. 14. & 35. 2. and not pollute the ſabbath, by doing their owne pleaſure, but to honour the Lord, not *doing their own wayes, nor finding their own pleaſure, nor ſpeaking their owne words Iſa.* 58. 13. So alſo the Homily requires of all Gods people, the ſame Holy reſt on the Lords day, in that it *condemnes them who follow vain and carnall ſportes, and fleſhly pleaſures, and all ſuch exerciſes as cauſe brawling and railing and tending to wantonneſſe, as a worſe ſort of people then they that breake the ſabbath by working and doing all their buſineſſe in it.* For theſe are the words of the Homily. *The other ſort is yet worſe, for though they will not travell and labour on the ſunday, as on the weeke day, Yet they will not reſt in holineſſe, as God commandeth, but they reſt in vngodlineſſe and filthyneſſe prauncing in their pride, pranking, and pricking, pointing, and painting themſelues to be Gorgeous, and Gay, they reſt in exceſſe and ſuperfluity, in Gluttony and drunkenneſſe, like Rats and ſwine, they reſt in brawling and rayling, in quarrelling and fighting. They reſt in wantonneſſe, toyiſh talking, and filthy fleſhlyneſſe. So that it doth evidently appeare, that God is more diſhonoured, and the Divell better ſerved upon Sunday, then all other dayes of the week beſides. And I aſſure you the beaſts which are commanded to reſt one the ſunday, honour God better then this kinde of people.*

Now by theſe expreſſe words of the Homily we ſe moſt clearly, that both this and the former poſition are not any new Doctrines, or factious opinions of my owne deviſing; as ſome malicious catchers & falſe traducers haue ſlaunderouſly reported both of them & mee: But the true Orthodox Doctrine of the Scriptures in the law, the Prophets & new Teſtament, & the divine doctrin publklickly receiued in the Church of England, & by law eſtabliſhed. For the further confirmation whereof, I could ſay much beſides the ſtrong Arguments which I haue brought to proue the former poſition, which doe ouer and aboue moſt ſtrongly proue this alſo. For 1. If the Lords day be a more bleſſed day then the ſeventh daie was in the old Teſtament. 2. If it bee a more holie day, & a daie of more holy convocations & aſſemblies. 3. If we haue as much, & as manifold uſe of reſt & ceſſation as they had & more. 4. If we be bound by Gods law, & by the Goſpel to be more ſpirituall & more ſequeſtred from the world, becauſe we haue more abundant gifts of the ſpirit, more cleare ſight & knowledg of heavenly & eternall reſt, & more hope of eternall life & glory. Then it muſt needs follow, that we by Gods law are as ſtrictly bound to reſt & ceaſe from all worldlie cares, & bodily workes, ſports, and pleaſures, as the Fathers were in the old teſtament. But becauſe ſlaunderous traducers ſhal haue nothing here to object againſt me in this point, except they can deſperately harden their hearts, and faces to accuſe, blaſpheme, & wound through my ſides the holie Scriptures, and the publick doctrine of the Church of England by the law eſtabliſhed and royall authoritie maintained: I will content my ſelfe & deſire you my hearers to be ſatisfied with this which I haue ſaid & you haue heard alreadie. And ſo I paſſe to the third point befor propounded concerning the dutie of reſt, even the manner & meaſure of it, & in what caſes Gods law permits bodily exerciſes on the L: day.

CHAP. 21.

HOwſoeuer all worldlie workes and labours are forbidden, and reſt From them all is commanded in the law, yet the equitie of the law permits ſome labours and exerciſes, and in ſome caſes allowes ſuch bodilie workes, as are ordinarilie vnlawfull to be done on the Lordes holie Sabbath daie. Firſt of all it is lawfull for Miniſters and preachers of Gods word to doe ſome painfull and laborious workes upon the Lords daie, even all ſuch as are neceſſarie for the better ſanctification of the daie, and for the edification of the people and flock in publick.

Though

Though they are not allowed to neglect their ſtudies on the ſix daies, but are bound to read, ſtudy, meditate, & for help of their memories to write downe the heads, points, and proofes of their Doctrine; before the day of aſſembly? Yet becauſe few or none are ſo perfect, as to preach publick with good order, Method and readineſſe of ſpeach and memorie, that which they haue ſtudied, without ſearching, and reading ouer the teſtimonies of Scripture which they haue collected and ſtudied, & noting downe & writing ſome which come new & freſh to their mind, & ſerious meditating upon that which they are to ſpeak, for better imprinting of it in their memories. Therefore their is a neceſſity laid on them to labour in this kinde on the Lords Sabbath. And though it be a great labour of the body to ſtand up & preach in the congregation, with intention of the voyce & earneſtnes of affection, & doth more ſpend the ſpirits, & ſtrength of the body, & makes drops of ſweat run downe the face more abundantly then the tilling of the ground: Yet the matter in which they deale is holy & all their worke is religious, & their labour tends to an holy & ſupernatural end, & is neceſſary for a ful ſanctification of the day: therfore it is not only allowed, but alſo required & commandement by the law of God. If any doth make a doubt or queſtion of this truth we haue very ſtrong proofe thereof in the holy Scriptures.

The firſt Argument is drawne from the hard bodily labours & artificiall practiſes of the Preiſts which they were by the law bound to performe in their double ſacrifices & offerings on the Sab: day in the old Teſtament, they were bound to ſlea lambs & to dreſſe & waſh the fleſh & the intrals, & to offer them up in ſacrifices on the Altar, thy were bound to lay them upon wood on the Altar, to kindle the fire & burne the fat, & ſome part of the fleſh alſo they were to take a tenth deale of flower to mingle it with oyle, & to make the drinke offering thereof alſo, & to offer all to God as we read, *Num. 28. 9.* Now if God by his law allowed & commanded ſuch bodily works on the Sab: day, becauſe they were needfull for ſacrifices, & Circumciſion which were but a ceremoniall & tipicall ſeruice of the Lord, which he in his temple required by a ceremoniall law for the ſanctification of the Sab. Then much more doth Gods law allow & cõmand his publike miniſters, to labour & ſweat & ſpend their bodily ſtrength & ſpirits in preaching his word in the holy Chriſtian aſſemblies, where Chriſt who is greater then the temple is preſent by his ſpirit in many of his members who are ſo many temples of the Holy Ghoſt and of God.

The

The ſecond argument is drawne from the practiſe and example of Chriſt and his Apoſtles. For as the Prieſts and learned ſcribes did of old read and expound the law and the Prophets in all their ſinagogues every ſabbath day. And our Saviour approued this by joyning with them in ſome practiſe, preaching & teaching in their ſinagogues in great throngs & aſſemblies of people, which thronged after him & undoubtedly made him ſweate as appeares. *Mat.* 4.23. & *Iohn.* 5.10. So alſo the holy Apoſtles did on the firſt day of the week the Lords day, labour in the word as we ſee by the example of *St.* Paul, who at Troas continued his Preaching till midnight, becauſe he was to depart the next daye. *Act.* 20.7. Now what they did performe as a duty taught by the law and moued by the ſpirit of God. Jn that all their faithfull ſucceſſoures are bound to immitate them. Therefore the laboures and paines of Miniſters and preachers are allowed on the Lords day, being holy and religious workes, and fitteſt of all for the holy day and holy place.

A ſecond ſort of workes alowed to be done on the Lords day: are bodily workes and laboures which are ſoe neceſſary for the fitting and enabling of Chriſtians to ſanctifie that day, and for bringing them vnto holy and publick aſſemblies and places of prayer and of Gods worſhip and holy ſervice, that without ſuch working and labouring even on that day they neither can be ſo fit and able to ſerue God joyfully, and to worſhippe him with cheerefull hearts, neither can they as the preſent caſe ſtands, come unto holy Sabbath aſſemblies, to heare the word, to pray and to worſhip in publick. As for example, in places of reſtreant, and of trouble and perſecution where publicke Sabbath aſſemblies of true Chriſtians are not tollerated, but in Churches which are remote diuers miles, and in barren countries where the Churches are foure or fiue miles diſtant from ſome houſes and vilages in the parriſh, men may lawfully trauell on foote and ride one horſes, or make their horſes labour in drawing them to the Church in Coaches. And becauſe men cannot be ſoe Cheerfull in the ſeruice of God, nor ſoe hartily rejoyce before him, not with ſtrength and delight ſpend the whole day in Sabbath duties, without warme and wholeſome food, and plentifull refreſhing of their weake bodies. therefore the dreſſing boyling baking and roſting of meate is lawfull on the Lords day, ſoe farre as it more helps then hinders holy duties and the ſervice of God. This is manifeſt by the words of the law, *Exod.* 12.16. where the Lord forbidding all manner of worke on his holy Sabbaths, excepts labour and worke

worke about that which people were to eate, and which was neceſſary for the upholding of an holy moderate feaſting on thoſe daies. This was practiſed by the Phariſes and by our Saviour and his Apoſtles who on the Sabbath day came to a feaſt to the houſe of a chiefe Phariſe, *Luk.* 14.1.2. Alſo the ſpeech of the *Shunamite* to his wife 2 *King.*4.23: doth import, that for the ſolemn obſervation of the Sabbath they were wont to ride and travell to the Prophets and to places where they might worſhip God; and be inſtructed in the knowledge of his will and worſhip.

For when ſhee deſired an aſſe to ride on, and a young man to attend her unto *Carmell* where *Eliſha* the man of God was. *Wherefore wilt thou* (ſaith he) *goe to him to day ſeeing it is neither New Moon nor ſabbath?* But here let me giue a caution. That Chriſtian people bee not too heedleſſe ſetting their inhabitations in places Remote from the Church for ſome worldly commodities, when they may with a litle leſſe conveniency dwell neere. And that they do not by vnneceſſary feaſting and ſuperſtitious dreſſing of meate, hinder, or wholy diſable ſome of their family from keeping holy the Lords day a fault to common in our daies.

Thirdly, all works & actions of bodily labour which are works of mercy and of Charity which cannot without convenience or danger be deferred, or which may be done without hindering of our ſoules in Gods publick worſhip, and to the great comfort of our brethren are lawfull and may be done on the Lords day. As for example, viſiting of the ſick, and of them that are in priſon, or in any great diſtreſſe, and applying and miniſtering comfort, and healing medicines to them: offering and gathering of collections for the Reliefe of poore Saints, labouring to ſet men at vnity, and to Reconcile jarring neighbours. Theſe are holy pious workes as our Saviour ſhewes, and hee accounts ſuch deeds when they come from a ſincere heart as if they were don to himſelfe, *Mat* 25.40: Yea he himſelfe did commonly on the Sabbath day practiſe ſuch deeds ſoe often as he found occaſion as we read, *Mat.*12. *Luk.*6: Paul by inſpiration of the ſpirit and by Commandement from the Lord Chriſt doth ordaine, and appoint ſuch vvorks to be done on the Lords day: 2 *Cor.*16.1:2. And from the daies of the Apoſtles, all true Churches of Chriſt did practiſe ſuch vvorkes of mercy, pietie, and Charity as Juſtine Martyr vvitneſſeth, and divers others in after ages. And ſuch works the Eccleſiaſticall conſtitutions of our Engliſh Church, commanded and commend on the Sundayes & holy daies of the Lord.

Fourthly, all bodily workes of great, and extreame neceſſity which concerne the life and ſafety of men, and of their cattell, the preſeruation of neceſſary creatures, & other good things of good uſe, value and moment, ſerving for mans being and welbeing, may lawfully be done on the Lords day. As for example. 1. Fighting for our liues and for the ſafety of our country or city againſt enimies which invade us, and ſet upon us, and taking advantage if God doth offer it to us on the Lords day, as Ioſhua did at Jerico in compaſſing the City by Gods appointment, and (by circumſtances it is probable) taking it on the ſeventh day and offering a bloudy ſacrifice in fire to God, as a *Cherem*, or *Anathema*, devoted and ſeperated to God, for the firſt fruites of the land of *Canaan* after they came to *Jordan* from which no man might without ſacrilege detract any thing as *Achan* did and was cut off for it, *Joſh.6.* If *Ioſhua* did compaſſe the Citty ſeven daies togethe̅r, (as the text ſaith) then one of the ſeventh muſt needs be the Sabbath, & moſt likely the laſt of the ſeventh, wherein the Citty was taken and offered up in fire as a devote thing to God. God offering the occaſion and giving the advantage by the ruine of all the walles about the Citty, did impoſe a neceſſity vpon them to take and deſtroy the Cittie on that day, and this worke was diſpenſed with and approved by God, and ſo are all of the like kinde: (*For neceſſity hath no law*).

Secondly, by the ſame rule other works of neceſſity, as labour in que̅ching fire, when mens houſes are on fire, or the towne in danger, or in ſtopping of a breach when the ſea, or ſome overflowing river breakes through the banks, and is readie to draw ſome part of the countrie; and to deſtroy men and beaſts, and there is a neceſſity of Removing men & beaſts, corn & other good creaturs that they be not be drowned & ſwallowed vp. And in a word whereſoever God brings men into that neceſſity, that they cannot be kept in welbeing without preſent help by ſome worke done on the Sabbath day, ſuch workes are not forbidden on that day. Neither killing of ſheep and oxen, nor dreſſing of them nor grinding corne nor baking bread to refreſh an armye returned from battell and ready to faint without preſent ſuſtenance, by dreſſing and preparing ſome part of the præy which they haue taken: Our Saviour in the Goſpell proues this clearlie *Mat.*12. Where by Davids example, who did take and eate the ſhew bread in his neceſſity he defends his Diſciples & their act of plucking eares of corn, rubbing and eating them on the Sab: & alſo alloweth leading of cattell to drink, & the drawing the̅ out of pits, & ſuch like.

But

But becauſe occaſion is here offered to ſpeak of all kinds of actions which are allowed to be don, & from which men are not bound to reſt wholy on the Lords day: It will be expected of ſome, that I ſhould ſpeak of actions and exerciſes of ſport and recreation, whether men be altogether reſtrained from them, or whether any of them be lawfull to bee vſed on the Lords day: Now becauſe I will not provoke nor exaſperate any who ſeem of contrary judgment, eſpecially men of great place & authority: I will propound my judgment which I conceiue to be agreable to Gods word, onely ingenerall rules gathered out of the holy Scriptures, which all vnderſtanding Chriſtians may eaſily apply to the particulars. 1. It is acknowledged by all godly learned diuines: That nor creations or ſports which feed and cheriſh mens corrupt & carnall affections are at any time lawfull, as Idle & Uaine jeſting, wanton geſtures, and daliance which increaſe luſt and occaſion wantonneſſe, and therefore leaſt of all to be tollerated on the Lords day: For this is ſeeking of our own pleaſures & polluting the Lords holy day, which the Prophet Iſaiah condemnes *Iſa*, 58. 2. Honeſt and lawfull ſports and recreations, ſuch as ſhooting, wraſtling and other games of actiuity, hunting, hawking, angling, and the like, though they be lawfull at other times: yet they are not to be tollerated on the Lords day in any meaſure if they be found to hinder men from publick worſhip & ſeruice of God, and publicke ſet duties of piety fit for the day, or to withdraw them from private duties requiſit in Chriſtian families, as prayer, reading, meditation, repetition, and examining of Doctrines by the Scripture which haue beene publickly preached and heard, private inſtructions, exhortations, and mutuall provocations to piety and to praiſing of God by ſinging Pſalmes and the like: Whatſoever ſports and recreations do hinder theſe, and withdraw people from them, they are on the Lords day impious and prophane how lawfull ſoever on other daies: In this point all Godly grave and learned Divines do agree. And how ſinfull prophane and hatefull to God ſuch ſports are on the Lords day.

The Lord himſelfe doth continually ſhew and declare by the many examples of dreadfull judgments and tokens of his wrath which hee hath ſhewed and doth ſtill ſhew in this and in all ages for ſuch doings, dorwning ſome in their ſwimming, breaking the backs, armes, legges and necks of other in their wraſtling, ſtricking with horrible lameneſſe and with dreadly ſurfets, and ſudden death, leapers, dauncers, hunters, hawkers, riders, bowlers, and ſuch like.

And let every man take heed that his own heart do not deceiue him, and that he doe not flatter himſelfe in his follie, when it is manifeſt that ſuch ſports are a mans owne pleaſures condemned by the Prophet, *Iſa. 58.* And are ſeen and known daily to ſteale away mens hearts from holy duties, and to turne their affections from heavenly and ſpirituall things, wherein they ought chiefly to delight.

Thirdly, as men may not do the lawfull works of their calling, neither in providing meat, drinke, cloathes, or other neceſſaries on the Lords day, with a bare reſpect of naturall good and worldly profitt, becauſe this is doing of his owne waies and workes, and not the worke of God. Unto which Gods holy day is wholy conſecrated and ſet apart: Except onely in caſe of neceſſity, when men and beaſts cannot otherwiſe bee preſerued in life, health and being, or when Gods people without ſuch workes cannot be made fit, & able to ſerue God cheerfully as they ought on that day: So alſo no bodily ſports, Recreations and pleaſures are to be tolerated or uſed, merely to cheriſh the fleſh, to refreſh the body, and to procure bodily ſtrength, but onely ſuch as are in verie deed needfull in themſelves, and uſed and intended by Gods people with this purpoſe, and to this end, that they may with more abilitie, alacrity, and cheerefulneſſe do the holy workes, and performe the holie duties of Gods worſhip and ſervice which are proper to the Lords holy day. Firſt, this is manifeſt by the words of the Lord: *Iſa. 58. 13.* Where he requires of his people, *that they turne away their feete from doing their owne pleaſure on his holy day, and call the ſabbath a delight, the holy of the Lord, Honourable, and honour him, not doing their owne wayes, nor finding their owne pleaſure.* By their owne waies and pleaſures, we are to underſtand, not onely their corrupt ſinfull workes, filthy words, and vaine carnall pleaſures which proceed from nature corrupted and naturally tend to increaſe tranſgreſſion, (for they are to be abhorred every daie and at all times,) but here by their owne waies, words, and pleaſure we are to underſtand ſuch as proceed from nature created good, and are onely intended to that end, and haue none other effect: For ſuch, though at other times lawfull and honeſt, Yet on Gods holy daie are prophane, common and inordinate, as theſe words imply.

Secondly, as it is not lawfull to uſe Gods holy word in jeaſting, nor with it to mingle our owne vaine talke, nor to play with holy things, becauſe this is taking of Gods name in vaine. Soe undoubtedly to uſe worldly delights, and to ſport our ſelues with vaniſhing, earthly naturall

rall and ciuill pleaſures, which are neither uſefull to helpe and further us in holy devotion, nor intended by us to that end, is a prophanation of Gods holy day, and an intermingling of our owne prophanneſſe with the ſpirituall, and heavenly obſeruation of the Lords holie day, in which God requires ſerious ſanctification, and graue and ſober converſations as our own *Eccleſiaſticall Conſtitutions* do affirme: the reaſon is the ſame in both.

Thirdly, in all other things conſecrated by God himſelfe, and by his word and commandement to holy and heavenly uſe, it hath alwayes beene counted a greevious offence to ad our owne naturall inventions and diuiſes to them, or to turne them to common civill and mere naturall uſe, either in whole or part, except in caſe of neceſſity. So undoutedly it is by the ſame reaſon a greevious offence willingly and purpoſly to imploy the Lords holy daie, or any part thereof to common naturall and civill ſports and delights. Now the firſt is manifeſtly the word and law of God. *Nahab*, & *Abihu*, the ſonnes of *Aron*, were conſumed by fire from the Lord when they offered ſacrifices with common fire *Lev.* 10. Becauſe they added to the holy offering that which was common.

Alſoe the ſonnes of *Ely* did ſinne greeviouſly in turning any part of the conſecrated fleſh to feede their owne bellies 1 *Sam.* 2. Saul in turning Gods ſacrifice to a prophane uſe, and forcing himſelfe to doe it inordinately, that he might make the people to ſtand to him, and keep them from ſcattering, ſinned and loſt his Kingdome. 1 *Sam.* 13. And when the Jewes prophaned Gods houſe of praier; which was the holie place, by buying, ſelling: and money chaunging, it was ſo vile in our Saviours eyes, and ſo wicked, that he who in other things was a meeke Lambe, being moved with zeale, did like a Lyon Roare againſt them, fell violentlie upon them and whipt them out with diſgrace, *Iohn.* 2. Now the Lords Sabbath is an holie day ſanctified by God immediatlie after the Creation, and commanded in the fourth Commandement to be kept holy. And our Sauiour by his Reſurrection hath conſecrated & bleſſed the Lords day aboue all other dayes of the weeke and made it the Lords Sabbath, more holie then the firſt as haue beene before abundantly proved. And as all true Chriſtian Churches, ſo our Church more eſpeciallie both by Doctrine and practiſe hath openlie approved this for the Lords Sabbath. Therefore no part of this day ought to be turned to nautrall, ciuill or carnall ſports and delights.

Laſtly, though our Churches the places of our holy aſſemblies, and our communion tables haue no particular expreſſe commandement for them from God, but onely are conſonant and agreable to the houſes of God in Iſrael, and we haue no other warrant for them but the example of Gods people in the Old Teſtament, & our own experience, & reaſon teaching that they are very neceſſary for publick aſſemblies, and holie ſervice: the plot of ground is choſen by men, and the materials and framing of them and the forme of them are all the workes of men. God hath neither appointed the place as in the temple of Ieruſalem, nor the materials & the forme, as in the Tabernacle, the Arke & Altars which were built by Moſes: Yet we would count a great offence, to turne any part of the Church to be a place for common ſports, & plaies, or a dancing Schoole, and to play at dice, or Cards, or other profane games, vpon the Communion-Table. Now then ſeeing we count it unlawfull to profane the places conſecrated to holy vſe by men inimitation of God, and not by expreſſe commandement given for the ſeparation of the ground or the place: We ought more to count it unlawfull to ſpend any part of Gods holy day in carnall ſports, being a time ſanctified by his expreſſe word, and bleſſed with the greateſt bleſſing.

Fourthly, and in the laſt place, whatſoever recreations and exerciſes of body and mind, are neceſſary required for the bettering of our ſanctification of the Lords day, & the enabling of us to perform with more cheerfulneſſe ſtrength and courage the holy worſhip of God, and the work and ſervice of his holy Sabbath, and which are alſo intended by vs onely to that end and uſe them we may vſe. And ſo farre as they ſerve to further, and in no wiſe to hinder Gods holy worſhip and the immediate works and duties thereof. This is manifeſt by Gods allowing to his people in the law, dreſſing of meat, & Cheerfull feaſting on his Sab: and holy daies: Which are needfull to cheere up men, and to prouoke them to worſhip him with all thankfulneſſe of heart, alſo to put on our beſt apparell; that we may come decently to Gods houſe.

As theſe are lawfull being directed to holy uſe, ſo undoubtedly honeſt refreſhing with recreations which cheer up the heart, & refreſh the ſpirits, are lawfull when they are helpfull to holy exerciſes and are directed to that end, as ſtirring of the body; walking in to gardens or fields, to take freſh aire being found very helpefull to Preachers, to reviue their ſpirits, ſtrengthen their loynes, cleare their voyces, ſharpen and quicken their wits, and memories, and being done only to that end are lawfull.

So

So alſo walking into the corne feilds in ſommer or harveſt, or into meddowes or Paſtures in the ſpring, both to refreſh our Bodies & ſpirits, and to give vs occaſion to admire Gods bountie in clothing the bodies, and his Fatherlye providence in making the earth ſo fruitfull, and to laud and praiſe him, is lawfull for vs. And if after publick & private exercise we doe ſoe walke about, diuers together conferring of heavenly things, & taking occaſion by ſight of earthly bleſſings to provoke one another to thankfulneſſe, & acknowledgment of Gods loue, this no doubt is a recreation fitt for the Lords day, and helps much our devotion, and this ſeemes to haue beene practiſed by our Saviour who went through the corne feilds on the Sabbath day *Mat.* 12.1. and his Diſciples with them.

CHAP. 22.

IN the laſt place I come to the ſpeciall Duties of holineſſe by which the Lords Sabbath is eſpecially laid to be ſanctified, which I will run through as breifly as I can, ſo far as brevity may ſtand with plaineſſe & perſpecuity. And firſt of all you ſhall ſee, that the moſt ſtrict ſanctification of the Lords day, which is taught and urged by the godly learned both auncient and moderne Chriſtian Divines, Is no Judaiſme. I would haue you to take ſpeciall notice, that whatſoeuer things the Iewes and naturall Iſralites were bound by the law to perfo-me in the ſanctification of the old Sabbath, which were meerely tipicall and ceremoniall, and were ordained and practiſed onely to ſignifie ſome things, which are fullie accompliſhed in Chriſt, that we hold to be ſoaboliſhed and made void, that Chriſtians ought in no caſe to obſerue or practiſe them, on their new Sabbath the Lords day.

For they are all removed with the chaunge of the day, & we ought to a voyd them as much as we avoyd the old Sab: which was the ſeventh day from the begining of daies in the creation. As for example offering the ſacrifices of ſlaine beaſts, and meat, and drinke offerings of fine flower mingled with oyle and ſuch like, and incenſe and gummes and ſpices, they where but tipes and ſhaddowes of Chriſt his ſubſtanciall ſacrifice, and in that reſpect holy by Conſecration. And though divers of them were indifferent and tollerable while the bodily Temple was yet ſtanding. Yet when God hath caſt them out by the deſtruction of the materiall temple, & the chaunge of the weekly Sabbath, they are growne unlawfull to be practiſed, and the reviuing of the practiſe

of

of them is called abomination, *Dan.* 12. And apostacy from Christ, *Gala.* 4 5. & turning againe to weak and beggarly elements and rudiments, and becoming slaues to them, *Gal.* 4.9.

Wherfor we are now onely to obserue in our sanctification of our holie weekly Sabbath such holie duties, and exercises as are holie at all times and in all ages, both before and under the law, and now also under the Gospell, which in their owne nature are either trulie holie or tende to begit, increase, and cherish holie graces in men. And because God hath by the Gospell shined into our hearts, to giue us the light of the knowledge of his glorie in the face of Iesus Christ 2 *Cor.* 4. 6. And hath shed his spirit on us aboundantly through him. *Tit.* 3. 6. And soe made us more spirituall, because also our Saviour himselfe hath taught vs in the Gospell, that God is a spirit & they are true worshippers who worship him in spirit, *Iohn.* 4. 23. 24. Therefore the chiefest duties by which the Sabbath is sanctified, are the most speciall duties of Gods worshippe, and the more spirituall, the more pleasing to God & more beseeming Christians.

Soe that the first rule which is here to be giuen, and to be obserued is this. That all Gods people doe chiefely labour to stirre up, and quicken the grace of God in their hearts, and holy, heavenly and supernaturall affections in their soules, that with pure minds and spirits they may performe all duties and actions of Gods worship and seruice both publick and priuate. It is true that all times and on all daies we ought to keepe our whole spirit and soule, as well as our body pure and blameles, to serue God as well with inward affection of heart and purity of spirit, as outward, visible, sencible actions and gestures of body. But because the Lords day is the most blessed daie of the weeke, sanctified & set apart for the holy worshippe, and immediate service of God, and for publick and priuate service, devotion and Religious duties onelie, therefore we all ought to haue as great care to furnish our soules with spiritual beauties of holinesse more abundantly & in greater measure, as we haue to make cleane and neate our houses, and to decke and adorne our bodies with our beft and cleaneft holy daie apparell, on the Lords day. For though outward & bodily actions, & gestures are required as requisit and necessary in the publick worship of God, and without them it is as impossible to do that publick duty and service to God, which belongs to mutuall edification of Christians in this life, & to the solemne lauding and praising of him in publick assemblies, as it is to per-

performe visible & senseable actions of this life by the soule only without the body. Yet bodily service & worship of God, as coming duly & diligently to the house of God to publick assemblies, hearing the word withall attentions, and speaking it with great vehemency, Praying worshipping and giving thankes in the best forme of wordes, which can be devised, and with most humble and reverent gestures of devotion, as bowing down the body to the ground, knocking of the breasts, sighing, groaning, lifting up the hands, and eyes to heaven, and the like, they all without spirituall affection and devotion of the heart, are no better then a dead karcasse without a soule, yea they are filthy hypocrisie, and mockerie of God, and lothsome abomination in his sight as the Lord by the Prophet testifieth *Isa.* 1 c: 10: to the 16: verse: & 29: 13: And therefore let our first and chiefest care bee about the fitting and preparing of our hearts, and filling and, replenishing our soules with spirituall affections, and quickening and stirring up inward and spirituall grace within us; for these are the life and soule of all religious duties. & of all holy worship of God, & without them we cañot in the least measure sanctifie Gods holy day, nor performe any least duty of sanctificatiõ acceptable to God: Now the speciall means which serve for the quickning of spirituall grace, & kindling of spirituall devotion in our hearts, are diuers: The First is that which I haue spoken of befor in the duties which concerne Rest, to weet: a totall sequestring of our selues from all worldly businesse, & puting away all earthly thoughts, cares, & delights, that our whole heart and soule, & all our affections being purged from all such drosse, may haue roome for holinesse only, and for spirituall devotion and motions of the spirit: For no man can serve two Masters at once, God and the world: Cast out earthlie carnall thoughts, and spiritual and heavenlie affections will easilie enter, and beare sway:

And because this sequestring of our selves from cares of the world: must go befor true sanctification in order & time, therfor undoubtedlie the beginning of the Lords Sab: daie, is there where the old Iewish Sab: ended, that is in the evening of the Saturdaie: And certainlie when men taking their Rest from labour the whole night befor the Lords daie for sequestring themselves from worldlie businesse, fitting of their soules with spirituall devotion, and stirring vp of grace in their hearts, then do they most profittablie begin their Sabbath, for by the meanes the time of preparation and quitting of the minde from worldlie troublesome thoughts, shall go before the time of practise and publick assemblies,

Wherein they are to appeare before God, and to performe the maine duties of Sanctification and of his holy worſhip. And here I cannot paſſe by without ſome reproofe that evill carnall cuſtome, moſt worthy to be condemned which is to common among our Cittizens, who defer their reckoning with their worke-men untill the eveniug and night which begins the Lords day. Let me here admoniſh you all to forſake this practile, if you loue the Lord, and will honour his holy Sabbath.

The ſecond meanes is to meditate on thoſe things which may ſtirre up our dull ſpirits, and quicken grace in our hearts, as firſt upon the greatneſſe, holineſſe, and glorie of the Lord, and more ſpecially to preſent our ſelves when the light of the day commeth, & both to ſpeak to him in praier and praiſes, to heare him ſpeake to us in his word read and preached. This muſt needs moue and ſtirre up ſpirituall devotion and affection: as we ſee by experience in worldly things, how carefull we are to trimme and fit our ſelves when we are to go before an earthly King or ſome great Nobles. Secondly, to conſider what holineſſe and purity, eſpecially of heart and ſoule is required in vſing the publick holie ordinances of God, and in approaching neare to him, to worſhip him in his holy place his owns houſe. As wee reade *Leviticus*, 20.7. 1 *Peter* 1.15.16.

The holineſſe that becomes Gods houſe is not vaniſhing ſhewes, and ſhaddowes which paſſe awaie in the doing and vſing of them, as bowing, cringing, and ſuch geſtures, but a ſpirituall and eternall holineſſe which laſts for ever, and can never bee defaced nor periſh, as David ſhewes *Pſal.*93.5. It is better then thouſands of Rammes *Mich.* 6.6. 7.8, It is putting on of Humility, Mercy, meekneſſe, and all other affections, and departing from all iniquity, 2 *Tim.*2.19. It is the Jmage of Chriſt in the new creature which is created after God in righteouſneſſe and holineſſe, that is, which cannot lye nor deceiue by faiding, but laſts for ever. *Epheſ.*4.24. Thirdly, to call to mind thoſe Scripturs which require holy preparation, as *Eccle.* 5.1. which ſhewes Gods anger againſt ſuch as come to his houſe without due furniture and a wedding garment, as *Mat.*22.12. Fourthly, to meditate on that whereof the Sabbath is a ſigne and pledge vnto us, even our Reſurrection to eternall life, and to the eternall Reſt of glory in heaven in the ſight and fruition of God, whom none can ſee without holineſſe. This is moſt powerfull to ſtirre up ſpirituall affection and to quicken grace in our hearts.

The

The third meanes is earneſt prayer to God for his ſpirit and increaſe of his ſpirituall grace in our hearts, that is of great force if it be importunate *Luk.*11.13.&18.1. and fervent, *Iam.*5.16. And therefor when the Lords day begineth in the evening or day going of the Saturday, we muſt make ſpeciall prayers for this purpoſe, as alſo in the morning when we awake and ſee the light of the Lords holy day.

In the next place after we are thus prepared, wee muſt ſet our ſelves wholy to the performance of the duties of holineſſe, which are required for the ſanctification of an holy Sabbath to the Lord, which are either publick or private. The firſt publick duty is diligent aſſembling of our ſelues with the congregation of Gods people in the houſe of God the place of publick aſſemblies. This is ſo neceſſary that without it there can be no ſolemne ſervice, nor publick worſhip of God performed by us. This the Lord requires in the law, where he joynes theſe two together, as inſeperable companions, even holy convocations and keeping of a Sabbath. *Ex.*12.16. Theſe our Saviour Chriſt did frequent though Lord of the Sabbath, as well as the fathers did under the law, as appears *Mark.*1.27. And ſo did his Apoſtles on the new Sabbath the Lords day. *1 Cor.*16.1.2.

The ſecond publick duty in the publick worſhip of God, is Prayer, landing and Praiſing him, and offering vp ſacrifices of thankfulneſſe and the firſt fruites and calues of our lippes, in a ſolemne orderly and decent manner and order. This the holy men of God carefully performed in the Houſe of God on their Sabbath in the old Teſtament: as David ſhewes. *Pſal.*5.7.& 42.4. And this our Saviour commendes to us for an holy duty in Gods houſe, where hee cals the houſe of God the houſe of prayer *Mat.*21.13. that not only to the Jews, but alſo to al beleeving nations: as the Prophets words by him cited do ſhew *Iſa.*56:7. This the godly at Philippi, where they had no Synagogue nor Church, performed in a publick aſſembly by a Riuers ſide, *Act.*16.13. This was practiſed by the firſt Chriſtians at Iudæa *Act.*2.46.47. and this the Apoſtle injoynes, *Heb.*13.15. This David foretold *Pſal.*118.24. In a word all Scriptures which teach us, to call upon God, to pray to confeſſe our ſinnes, to humble our ſelves before God, to worſhippe him and to giue thankes, and do commend theſe for holy duties, they doe much more teach vs to performe them on the Lords day, in our holy aſſemblies.

The third ſort of publicke duties are the holy ordinances of God, which tend properly to beget and increaſe holineſſe, and to teach Chriſ-

tians Gods holy worship and feare, to weet: the publick reading and and expounded of the word of God, and preaching and Catechising on the Ministers part, and on the peoples part, reverent attention & hearing of the word of God. This was a constant practise from the daies of old which the Fathers observed soe long as the Church of the Jewes, and first temple was standing. As appeares. *Act.* 13.15 & cap. 15.21.27.

Also by our Saviours practise, preaching in the Sinagogues every sabbath day *Luk.* 4 16. *Mar.* 1.31. And this the Apostles practised in holie assemblies which they appointed to be kept on the Lords day, and this they commanded to be performed by all the Christian Churches, as appeares *Act.* 11.25. & 20,7. & 1 *Cor.* 16.: & 14.23.26. *Colos.* 4.14 1 *Thes.* 5.27.

Fourthly, besides preaching, reading, and expounding, of the holy Scripturs, ther is also the administration of the Sacraments, as of Baptisme and the Lords Supper, the later of which especially is an holy Sabdaies ordinance of Christ, first instituted in the assembly of his Apostles, & not to be administred and receiued ordinarily but in Sab: assemblies, and publick meeting of the Church comming together on the Lords day as we gather from. *Act.* 20.7. & 1 *Cor.* 11.20.33. And that publick Baptisme is most fit to bee administered on the Lords day in the publicke assembly, these reasons shew. 1. Because it is joyned with preaching, *Mathew*, 28.16: Secondly, because it is the receiuing of the Baptized into the true Visible Church. Thirdly, in publick it may bee better perfomed by the joynt prayers of the whole Congregation. Fourthly, it may much profit the whole publick congregation of Gods people by putting them in minde of the covenant made in Baptisme.

The fifth sort of publick Sabbath duties, are workes of merey & charity which are fruites of faith working by loue. Unto which duties the publick Ministers soe often occasion is offered, are to excite up the people, and they ought to offer freelie and to make collections for the poore Saints. This St. Paul taught 1 *Cor.* 16.1:2: and this was in times and ages next after the Apostles practised, and performed. as Iustin Martyr testifies *Apolog.* 2: pag. 77.

Sixthly, publick censures of the Church, and actions of correction are most fitly performed in publick assemblies of the whole Church on the Lords day, such as open rebuke of scandalous, sinners, before all the

the people, that others may feare Excommunication and caſting out, & excluding from outward communion, obſtinate and refractary offenders, as hereticks, adulterers, inceſtuous perſons, & ſuch like. Receiving into the Church of God ſuch as were caſt out, upon their humble confeſſion, and publick repentance openly before the whole Church. Theſe are not to be done in corners but in the face of the Church, as St. Paul ordained by commandement from the Lord, & by direction from the ſpirit of God. 1 *Tim.* 5, 20: 1 *Cor.* 5. 4. & 2 *Cor.* 2: 6: 7: and as divers of the auncients haue held and ſhewed in their practiſe.

Seventhly, ordaining and calling of Biſhops, Paſtors, and Elders, being of old performed in the face of the whole Church, with publick prayers, and laying on of hands, *Act.* 1. 15. & 14. 23. 2 *Cor.* 8. 19. As it was of old, ſoe at this day is a verie fitt dutye of the Lord holy weekly Sabbath.

Beſides theſe publick duties, there are diuers priuate duties which are neceſſary both to make the publick duties effectuall, and frutefull, and to teſtifie to the Praiſe and glory of God the power of his holy ordinances and the worke of the ſpirit by them upon our hearts and ſoules.

The firſt of theſe is private prayer, either by our ſelves alone or in our families with our Children, ſervants, and others of the houſhold, for if we muſt pray continually when juſt occaſion, and oppertunity is offered as the Apoſtle teacheth, 1 *Theſ.* 5. then moſt eſpecially before we go vnto, and after we returne from the publicke aſſemblies, for a bleſſing upon Gods Publick ordinances both to our ſelves and others: Our Saviour bids us pray in ſecret, and David exhorts vs to commune with God on our beds, and to pray after his example, morning, evening and at noone day:

The ſecond is meditation of ſuch as are alone, on things heard in the Church, and repetition in the family for the printing of the the word in their mindes and memories, and mutuall inſtruction and exhortation, one of another, without which the word will take ſmall eff. & afterwards and quicklie beforgotten: Saint Paul doth intimate the neceſſary vſe of this duty; where he commands women to aſke and learne of their huſbands at home, and not to ſpeak in the Church 1 *Cor.* 14: 35: & 1 *tim.* 2: 11.

This is the holy duty which God commended in Abraham: *Gen.* 18:

That he did command and teach his houſhold & Children which few men can do conveniently on the week daies, when every one is about their worke, ſome in one place and ſome in another, onely the Lords day is the fitteſt. The third is rejoycing, ſinging of Pſalmes, and Praiſing God in our families, this David commends for a duty of the Sabbath. *Pſal.92.1.* And this Paul and Silas taught us by their example *Act.16.25.* Where they two being in priſon and in the ſtocks, are ſaid on the Lords day at midnight, to pray and ſing Pſalmes with ſoe loud a voyce, that the Priſoners heard them. And yet I hope none dare call them Puritants, and Hipocrites, as the profane miſcreaunts of our time call all the familes in which they heare ſinging of Pſalmes on the Lords day.

The Fourth is viſiting of the ſick, & of priſoners, releiving the poore and needy, perſwading of diſagreeing Neighbours to peace, and reconciliation: Theſe are works of mercie and of Chriſtian loue and charity, & haue no proper end but to bring honour to God, and to make him to be praiſed, of his people; and his people to be edified in loue. And being an holie private ſeruice of God, they may be done on the Lords daie, & our Church Doctrine doth teach them, and Eccleſiaſticall conſtitutions allow them.

The laſt duty is meditating on Gods workes, magnifying them and ſpeaking of them with admiration one to another, if upon any juſt occaſion, or for neceſſarie refreſhing we walke diuers together into the fields. This David mentions in the Pſalme for the Sabbath day *Pſal.92,45.* Where he ſaith: *thou Lord haſt made me glad through thy workes, and I will tryumph in the workes of thy hands. O Lord how great are thy workes?* Thus much for the ſpeciall duties both publick & priuate, which Chriſtians are bound to performe on the Lords day, which is the Chriſtian Sabbath.

Now the conſideration of theſe ſeverall duties, being ſome publick, ſome priuate, ſome more proper for the Sabbath, and ſome for all daies, offer to us ſomethings more to be obſerued. Firſt the publicke duties of the whole Church together, muſt firſt be regarded and preferred before priuate duties at home, and mumbling of private praies with our ſelves in the Church, becauſe they make more for Gods glory and mutuall edification, and do ſhew and declare our Chriſtian vnity.

Secondly, publick duties muſt take up the beſt, and greateſt part of the day, becauſe they are proper to the day, and to publick aſſemblies, which

which are to be kept weekly on the Sabbath day : Priuate duties are common to all daies of the weeke.

Thirdly, the duties of mercy & charity to men, muſt giue place to the immediate worſhip of God, when there is no vrgent neceſſity, and they may bee deferred to another day, without any inconvenience. Men hauing oppertunity before muſt not put them off, vntill the Lords daie, and then by them ſhoulder out holy duties of piety and Gods ſolemne worſhippe. Laſtly, by the many and ſeverall duties required on the Lords Sabbath, wee ſee that to him who hath a care and reſpect of them all, there will be no time left for idle words, and toyiſh talking, praunſing in pride and vanity, nor for any carnall ſports, paſtimes, and pleaſures. But Gods day wilbe found little enough for holy duties which are to be performed. And therefore I dare not allow any liberty for any ſports how honeſt & lawful ſo ever at other times, except they bee holy, and Gods worſhip be furthered, and no better duties by them be hindered: Which no man can in reaſon conceive or imagine. If God be to be loved aboue all, and honoured and ſerved with all the heart and mind, ſoule & ſtrength, as the law commands, I do not ſee but all Gods people ought ſo to do, eſpecially on the Lords day, & to be diſcontent & grieued that they cañot do it ſo fully as they ought, & not to allow to themſelves in theſe things anie liberty which may hinder Gods holy worſhip. The greateſt oppoſites of the weekly Chriſtians Sabbath, when they haue moſt vehemently diſputed, & ſpent al their argumẽts, againſt the obſervation of the Lords day for an holy Sab: & day of holy reſt, are by the cleare evidence of the truth ſo convinced, that will they, nill they, their conſcience forceth them to confeſſe : That the ſpẽding of the whole day even the ſpace of four & twenty hours of the Lords day, an holie reſt & ceſſation from all worldly thoughts & cares & from all ſeculiar affaires, & in holy duties, of Gods worſhip & ſervice, both publick and private, is a thing Commendable & praiſe worthy in them, and pleaſing and acceptable in the ſight of God. To

that one only wiſe omnipotent, immortall, and eternall God,
who in all things and ouer all enimies maketh his
truth to triumph, be all honour, glory, and
praiſe now and for euer.

FINIS.

THE DOCTRINE OF THE SABBATH.

Wherein the first Institution of the weekly Sabbath, with the time thereof, the nature of the Law binding man to keepe it, the true grounds, and necessity of the first institution, and of the observation of it, on the seventh day in the Old Testament, and also of the removing of it to the first day under the Gospell, are laid open and proved out of the Holy Scriptures.

ALSO

Besides the speciall duties necessarily required for the due Sanctification thereof, these two profitable points are proved by demonstrations out of Gods word.

First, that the Lord Christ, God & Man, is the Lord of the Sabbath, on whom the Sabbath was first founded, and by whom it was changed from the last to the first day of the weeke; & is on that day unchangeably to be kept by all true Christians, untill they come to the eternall rest in heaven, after the generall resurrection.

2. That the faithful under the Gospel are as necessarily bound to keep the weekly Sabbath of the Lords day, by vertue of the fourth Commandement, as the Fathers under the law were bound to keep the seventh day.

Delivered

IN DIVERS SERMONS BY GEORGE WALKER
B. of Divinity and Pastor of St. John Evangelists
Church in LONDON.

LEVIT. 19.30.
Ye shall keepe my Sabbaths, and reverence my Sanctuary:
I am the Lord.

Printed at Amsterdam, in the yeare 1639.

To the Christian Reader.

THe Author of this Treatise being much importuned, to publish his Sermons concerning the Sabbath (preached in his owne Parish Church to his own Flocke) not onely by divers his Christian Hearers; but also others both Preachers and godly people, who had heard by report the manner of his large handling & expounding of this text; did yeeld at length to their requests; and composed this Treatise, which containes in it the summe and substance of the matter more largely delivered. The Coppie whereof written with his owne hand, he gave to be imparted from hand to hand, and transcribed by such as did desire to make use of it, for their owne satisfaction, and instruction of their owne private Families and Christian friends. which comming to my hand, I thought fit to publish and impart it to the English Churches in these Countries on this other side of the seas; being credibly informed, that the Author is not vnwilling to submitt his Doctrine to the judgements of the true Reformed Churches of Christ, according to the saying of the holy Apostle, 1. Cor. 14. 32. The spirits of the Prophets are subject to the Prophets. Let those things which herein seem most of all to savour of novelty, be read without prejudice and sinister affection, & weighed by the Shekel of the Sanctuary, & I doubt not but such as are judicious, will finde them to be auntient truths, like pure gold newly brought to light out of the old treasure of the sacred Scriptures, in which many profitable truths fit for these last times remains yet to be more clearly revealed. Which God will vndoubtedly bring to light, by such as digge deeper in those mynes then others formerly have done, and labour to draw still more waters of comfort out of those wells of Salvation. To that God onely immortall, and infinite in goodnesse and wisdome, and to the word of his grace I commend you. which is able to build you vp, and to give you an inheritance among all them that are sanctified.

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THE DOCTRINE OF THE SABBATH.

Gen. 2. 2. 3. And on the seventh day God ended his worke which he had made, and he rested the seventh day from all his work which he had made. 3. And God blessed the seventh day, and sanctified it, because in it he had rested from all his worke which God created and made.

CHAP. I.

IN the unfolding of this Text, and handling of this maine and necessary point, I will observe the Method and order which is most agreeable to the order of the words.

First, from these words, (*And on the seventh day*) I will observe, and declare the time of the Institution of the weekly Sabbath, even the very day wherein the first occasion was given for the sanctification of it, and God did first sanctifie it, and commanded that it should be kept holy.

Secondly, I will shew the true ground & occasion of the institution of it, laid downe in the next words: *God ended his worke which he had made, and hee rested the seventh day from all his worke which he had made, and God blessed the seventh day.*

Thirdly, I will declare what is the blessing, and sanctifying of the se-

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seventh day, where *I* shall haue occasion to speake of the Law and Commandement by which God seperated it from other naturall dayes, to holy Heauenly and supernaturall vses. And of the dueties which that Law requiers at the hands of all Gods people in all ages to the end of the world, of the most blessed day of all the seaven in every weeke, even the weekly Sabbath day. Vnder these heades divers subordinate poynts will offer themselues to be handled, and divers necessary questions will come to be answered and explayned.

First, concerning the time of the institution, there are severall opinions among learned Writers of former and latter times.

First, some Heathen writers, as *Iustine & Tacitus*, with others, haue grossely and absurdly erred, as in the time, so also in the Authour and in the occasion of the institution, though they had perhaps read the writings of *Moses*; yet it seemes they beleeved him not concerning the first institution of it by God; but finding the first expresse Law, concerning the keeping of the Sabbath given by *Moses* at mount *Sina*, written in tables of stone, and afterwards recorded in the Bookes of Moses; they make Moses the first Author of the *Sabbath*, and that upon this occasion. Because wandring with the Israelites out of Egypt in the wildernesse, and finding no sustenance, but being forced to fast six dayes, at length comming to mount *Sina* with the people, there found meate, and rested, and upon this occasion did appoint it to be kept weekly for a *Sabbath* or day of rest.

But all true Christians, who beleue the Scriptures to be the sacred infallible word of God, being thereby better instructed, doe with one consent hold, confesse and constantly teach, that God the Lord Iehovah, the only true God, is the Author and Ordainer of the Sabbath, and that he first ordained it upon the ground and occasion mentioned in this Text, and expressed in the words of the Law. But yet in the time they much differ among themselues; Some in the time of the first institution concurre with the infidell Hethens before mentioned; though they differ much concerning the Author and the occasion. For they hold that the Sabbath was neither commanded by God, nor knowne to the Fathers and Patriarkes, nor obserued by any before the comming of Israell with Moses to Mount Sina, and that the first institution of it was in the fourth Commandement given by God among the ten from Mount Sina, both by word of mouth, in the audience of all Israel, and also in Tables of stone written with his owne finger,

Iustin.

Iustine Martyr, Tertullian, Irenæus, and others of the Auncient, seeme to haue given the occasion of this opinion, where they make it a question, whether *Adam, Abell, Noah, Abraham, Melchizedeck*, or any of the Fathers kept the seventh day for an holy Sabbath, and affirme that Abraham beleeved and was justified, and called the friend of God without Circumcision or observation of the Sabbath; For from their words, which are both doubtfull, some late writers, both the Papists and Protestants, doe goe about to prove that the Sabbath was not instituted by God until the giving of the Law by Moses on Mount SINAI.

Iustin. Dialog: c
Tryphone.
Tertull: adversus Iudæos
Irenæus lib: 4. c. 2
* *Tostatus Perersius Gomarus.*

And although the words of this Text, written by Moses, doe here plainly affirme the contrarie, and tel us that on the seventh day God ended his worke, rested and sanctified the seventh day. Yet thus they wrangle & wrest the text by a Childish forged sence & meaning.

First, they grant the first words, that on the seventh day God ended his worke, and rested. But they deny that he blessed and sanctified the Sabbath on the same day, they say that here by waie of Anticipation, Moses mentions the blessing & sanctifying of the Sabbath, not as a thing at this time done, but as a thing which was first done in the giving of the Law on Mount Sina, many ages after, and that upon this ground which is here mentioned, to witt: his ending of his worke, and resting on the first seventh day of the World.

And here Moses his purpose was, to shew not the time but the equity of the Institution, not the beginning but the ground of that Sabbath. The Paraphrase of the Text in their sence was thus. And on the seventh day God ended his worke, and rested, and upon this grounde he many ages after at *Mount Sina* instituted the seventh day to be kept by Israel for a holy Sabbath of rest. But though some men of learning, and divers out of affected errour and malice stand for this opinion; yet indeed there is no groud for it in the Scriptures, but many plaine proofes to the contrarie. First this Text (if we take the words as they runne) hewes most manifestly, that on the seventh day, even the next after the sixe daies of the Creation, God ended or perfected his worke, and on that day he rested and also blessed and sanctified it to be his Sabbath. Secondly, there is noe colour of reason for any man to thinke, that God should laie the ground and foundation of the Sabbath on the first seventh day of the world, and

ſuffer it to lye voyde, and of no uſe, and never goe about to build on it, till ſo many ages after, God cannot endure to doe any thing in vaine, nor to ſuffer any thing to lye voide, and to be of no vſe, which of it ſelfe is very vſefull. Surely as he loued & choſe all the holy fathers from the begining, & promiſd to them the eternall reſt in Heav: which they looked for, & ſought in the everlaſting citty, which hath ſure foundations, and in the Country aboue in the world to come. So he kept not back from them the outward ſigne, ſeale, and pledge therof, his holy Sabb: wch was both a motiue to make them bend their whole courſe towards that reſt, & a meanes to further them in their way & jorney to it alſo.

Heb. 11. 10. 16.

Thirdly, the Lords owne words which he ſpake from Mount *Sina* in the Commaundement of the Sabbath, are moſt cleare, and doe ſhew that God bleſſed and ſanctified the Sabbath in the begining, on the firſt ſeventh day wherin he ended his worke and reſted. For he doth not ſay, I the Lord reſted on the ſeventh day from the works of creatiõ, and therefore J now bleſſe and ſanctifie every ſeventh day of everie weeke hereafter. But the Lord reſted the ſeventh day wherefore the Lord bleſſed the Sabbath, and ſanctified it, that is: then of old in the beginning when he reſted, he bleſſed and ſanctified it.

Fourthly, the Sabbath day was kept & obſerved by the Jſraelites a-Moneth before they came to Mount *Sina*, *Exod.* 16. 25. 26. And Moſes and the people knew that the ſeventh day after that God began to Rayne Mannah from heaven for to be their bread, was the Lords Sabbath, as his words doe plainely ſhew, and that the Lord before that time had by his word appointed it to bee the reſt of the holy Sabbath. *Verſe.* 25. And the wordes of the Lord to Moſes, when ſome of the people went out on the ſeventh day to gather Manna, doe plainly ſhew, that God had before that time given them commandements and lawes concerning the reſt of the ſeventh day. For in the 28. *Verſe* He ſaith. *How long will yee refuſe to keepe my Commandements and Lawes?* Intimating that their going out on the ſeventh day was a refuſing to keepe his Lawes, which of old hee had given, and before this had revealed to them. For otherwiſe they could not be ſaid to tranſgreſſe: Lawes cannot bee refuſed to bee kept before they bee given: Wherefore it is a vaine pretence and ſhift, which ſome uſe to decline this Argument: viz. That the ceaſing of the Manna on the ſeventh day, and Moſes his admoniſhing of the people to reſt that daie was but a præludium of the fourth Commandement, and a preparati-

tion to Gods promulgation of it: For the words of the Text shew most plainly, that the intermission of Manna was an evidence of the Sabbath already sanctified by the commaundement of God: the resting of the Israelites was observing and obeying of the Law already given, and the going out of some to gather Manna on the seventh day, was refusing to keepe Gods lawe given in the first institution.

Now, for *Justine Martyr*, *Tertullian*, *Irenæus*, their words doe not prove any thing for the maintaining of this opinion, *Tertullian*, denyes onely the perpetuall morallity of the Law, concerning the Iewish Sabbath, and calls into Question, not the institution of it in the beginning, but the observation of it by the first Fathers and Patriarches. *Justine Martyr*, and *Irenæus* say, that Abraham was justified without Circumcision and observation of Sabbaths, that is: of Ceremoniall Sabbaths commanded by God in the Ceremoniall lawes given by Moses, not without observation of the weekly Sabbath, as the word, *Zabbaton*, of the plurall Number which they vse, doeth clearely declare: That the weekly Sabbath was instituted from the begining, the best learned of the Fathers affirme, as *Origen*, *Hierom*, *Austien*, and others. And although the Scriptures which briefly runne ouer the lives and acts of the Fathers, make noe expresse mention of their obseruation of the weekely Sabbath: Yet wee haue divers places which minister very probable Arguments for this purpose, In *Genesis*, *Cap.* 4. 3. It is said, that at the end of daies, *Caine* brought his offering to the Lord, that is on the Sabbath, which was the end of the weeke and the last of the dayes. The Hebrew words are מִקֵּץ יָמִים and signifie at the end of dayes, and howsoever they are taken to signifie in processe of time, by some Learned Translaters: Yet in noe other place of Scripture do I finde, that they signifie any other end of daies but of a certayne sett Number of daies, either of thirty, or forty or of many dayes: Or the daies of a whole yeare: As 2 *Sam.* 14. 26, Where it is said at the end of daies, according to dayes, that is of every yeare Absalom polled his head. And 1 *King.* 17. 7. At the end of dayes, that is of a yeare as *Tremellius* translates the words) the brooke dried vp. Now I see no reason why wee should vnderstand by the end of daies, the end of the yeare, that Caine and Abell did onely at the end of the yeare offer to God, or after a long time, but that on every seventh day of the weeke, which is the weekely sabbath, they sacrificed to God, vndoubtedly their Father Adam who taught them to sacrifice (which Worshippe

Origin.

Hierom Trac. in 2 Gen.

Aust: in Psal. 80.

God

God first instituted on the seventh day) he also taught them the day of Gods holy worship even the Sabbath which God had sanctified, and and this was the end of the dayes of the weeke.

Also in the same fourth of *Genesis* in the last verse, it is said, that when Seths Children began to increase, that then men began to call on the name of the Lord; that is as learned *Iunius* well expounds the words, they began to assemble themselues together in publicke assemblies to pray unto God and worship him, even all Seths seed who were Gods people, and were called by the name of the *Lord*, that is the Children of god, as wee see *Gen*: 6.2. Now, as they had solemn and sett meetings, so undoubtedly they had a set time, even every Sabbath or seventh day, and set places or Churches; for without set time and place there can be no solemne invocation or worship in solemne assemblyes, as common sense teacheth.

And that *Noah* when he came out of the Arke began to obserue the rest of the Sabbath, and did offer a sacrifice of rest, that is, of the holy Sabbath, and that God was well pleased with it. Me thinkes the Hebrew words in the originall Text teach very playnly; for it is said, that God smelled a savour of rest; that is, he accepted it as a pleasing Sabbath sacrifice, the Hebrew emphaticall and demonstative particle here added to set forth a speciall rest, implyes so much. And
Gen:8.21 the word which is in the Hebrew, rest, is of the same note and originall with the word which *Exod*. 2.11. in the fourth commandement is vsed to signifie Gods resting on the seventh day.

Now, all these things well weighed and laid together, doe shew that this opinion, though held by some learned men: is but a meere dreame and idle fancie. And indeed the very first words in which God gave the fourth commandement, to wit, remember the sabbath day to keep it holy, are of themselues alone a sufficient argument to prove, that the Lord did not in giving the Law from Mount Sina first institute the Sabbath day; but only did renew the memory of it, and of the first institution thereof by renewing and reuiving his old commandement, by which he on the first seventh day of the world did sanctfie it.

There is another opinion which divers both auntient and moderne Christians do hold upon a better ground; for they do gather & conclude with one generall cõsent from the plaine words of the Text, that God in the beginning immediatly after the creation ended did give

the law of the Sabbath, and did bleſſe and ſanctifie the ſeventh day of the firſt weeke of the world, and every ſeventh day of every weeke following, and commanded it to be kept an holy Sabbath, in memory of his reſt on the ſeventh day.

But howſoever, they all agree in the generall; yet in divers ſpeciall and particular things they doe much differ.

1. Some hold, that the law of the Sabbath was given to man in the ſtate of innocency, before his fall on the ſixth day, & that it was written in mans heart, that he ought to keep the ſeventh day holy; and that if man had continued in his integrity, he would have kept the ſeventh day of every week an holy reſt unto the Lord his God.

2. Others hold, that the Sabbath was inſtituted not in the ſtate of innocency, nor before mans fall, which happened towards the end of the ſixth day; but that on the ſeventh day when God reſted from the worke of Creation, he then did bleſſe & ſanctifie that and every ſeventh day and appointed it to be a weekly Sabbath, & the law by which he inſtituted the Sabbath: was no other but ſuch as was written in mans heart in the creation, and that man by the inſtinct of nature would have obeyed that law and kept the Sabbath in the ſtate of innocency, if he had ſtood and continued therein.

3. A third ſort are of opinion, that the Sabbath was inſtituted & the Commandement for the keeping therof given in the ſtate of innocency, and yet not till the ſeventh day: for they imagine that man ſtood more then one day, & did in his innocency keep the Sabbath, and if he had continued would have alwayes kept it; not by any inſtinct of nature or light of naturall reaſon created in him and moveing him ſo to do, but by a poſſitive law and precept given by God: of the ſame nature and kind with the Commandement of abſtaining from the tree of knowledge of good and evill.

In all and every of theſe opinions I finde ſome failing, and no conſent and perfect agreement with the word of God.

Firſt they all go too far, and have not one word in Scripture to warrant their opinion; that Adam in the ſtate of innocency ſhould and would have kept every ſeventh day for an holy reſt, and that God would have required it at his hands. For all Scriptures which mention the Sabbath do ſpeak of it as of an holy ſigne looking alto-

gether towards Christ and towards the state of grace and glory in him, and not towards the state of innocency. It is most certain that man in that state was perfect with naturall perfection, at all times equally disposed to obey God & to serve him, and to remember his Creation and to honour his Creatour. He needed no observation of any day to put him in minde of any thing which he had before known, & which god had revealed to him, his memory was perfect, and he knew whatsoever was needfull for him to know or to do in that present state. And his will was every moment ready to doe whatsoever he knew to be right, hee needed no signe to admonish him of his duty, or to move him to do it in due season. He did not labour nor weary himselfe, every day was to him a day of delight and pleasure of rest and recreation, and in every creature which he did see or medle with, he did behold & take notice of the wisedom & goodnes of God. In a word his whole life was a constant & obedient service of God, and there was no inequality nor lesse worship of God in one then in another, for he fully served God at all times: Whosoever denies this must needs deny therein mans perfection & constant conformity to God in the state of innocency. For where one day is kept better then another, there is inequality, and non constant uniformity in himselfe nor conformity to Gods will.

In the second place, they who hold that the Sabbath was first instituted after mans fall, & yet that it was written in mans heart in the state of innocency, and he then was bound to keepe it: they fall into many absurdities.

First that a man was bound to keepe a Sabbath before ever it was instituted.

Secondly, that God did by his word and commandement teach man in vain that which he was fully taught already, and had written in his heart.

Thirdly, that God gave to man a law in vaine after his fall when he knew he was become unable to keept it.

3. They who hold that the law of the Sabbath was not written in mans heart, but was a positive Law given in the state of innocency, of the same nature with that Commandement of mans not eating of the tree of knowledge. They do make this Commandement of the Sabbath utterly void by mans fall, even as that of not

eating

eating is now void, and was not to be renued after mans fall. But of the unsoundnesse and vanity of these opinion I shall speak more fully, when I come to shew what kind of law that of Sabbath is, and how that commandement bindes men.

Now because I cannot find any solidity, or satisfaction in any of these opinions, I have left humane writings even of the best learned, and have betaken my selfe wholy to the searching of the holy Scriptures, Gods most pure infallible Word, and what light I finde therein for the manifestation of the truth, I will not hide nor cover, but set it before you openly. And for the time when God first instituted the Sabbath, I conceive it to have been not in the state of innoceny, but after mans fall immediatly, & yet upon the seventh day wherein God rested from the worke of the creation, as my text here saith, and although this may seeme to crosse the order of the History, as is here laid downe by Moses, because mans fall is related a while after his sanctification of the Sabbath, even in the third Chapt. Yet let this move no man, for Moses doth not set down all things in order as they were done in this and the next Chapt. but first he speaks of the finishing of Heaven and Earth, and all the host of them, and then of Gods rest, and of the sanctifying of the seventh day, and then returnes to speak of things which were done before: as the planting of the garden in Eden, which was a worke of the third day, and the making of the woman and forming her of a rib taken out of mans side, and mans naming of all living creatures before the woman was made, which things were done on the sixt day. Also in this chapter, the forming of the man is related before the planting of the garden and the watering of it with a river which was devided into foure Heads, though it is most evident that before there was a man to till the ground, God made every plant & tree that was pleasant to the eye and good for food, to grow out of the ground, that is all the trees of the garden amongst the rest, ver. 5. Wherefore we must not cleave strictly to the order in which Moses sets things down in this Chapter, nor take all things to be first done which are here first related, for then we should beleeve that plants, herbes, trees, man, and woman were all created after that the works of creation were finished, and after Gods resting on the seventh day. But to passe

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by all needles doubts, let us come to the proofes of this point which prove strongly that Gods institution of the Sabbath was not in mans innocency, but after his fall.

First, the very words of my text affirme that the Sabbath was instituted on the seventh day, for first it is said in expresse words, that on the seventh day God rested, and blessed and sanctified that day.

Secondly, the things which gave God occasion to sanctifie the seventh day; & upon which the first institution of the Sabbath was grounded came not to passe, neither were they in being untill the seventh day, that is Gods perfecting of the worke and resting from all the worke which hee had made: the words of the text are very plain, *Or, or in the seventh day God ended his worke and rested*, and because of this resting he blessed and sanctified the seventh day, And therefore the sanctifying of the seventh day which was the institution of the Sabbath, cannot be before the seventh day; The building could not bee before there was ground to build on, neither could the worke go before the cause and occasion of it.

Thirdly, it is against all reason to think that God actually blessed and sanctified the seventh day, and made it his holy Sabbath before it came into being. Now this ground being very cleare, that the Sabbath was instituted on the seventh day from the beginning of the creation and not before, I proceed to a second ground, to weet; that man did fall towards the end of the sixt day, even on the same day in which he was created, which being fully proved, It will necessarily follow. That the first institution of the Sabbath was after mans fall and not in the state of innocency.

First, that man did fall upon the very day of his creation the sixt day, I prove by plaine Scriptures and by strong arguments grounded on them. The first testimony is that speech of *David*, *Psalme 94. 12. Man being in honour lodged not a night therein, but became like the beasts that perish.* So the words runne in the originall text, and wee cannot without wresting of the words from their proper sence in the Hebrew, expound them of any other person but of the first Adam, & of his fall, the word which is in our translation (man) is Adam in the Hebrew, and the words which we read in our English (abideth not) *Bal-jalim*, & in the Hebrew signifie, lodged not a night

a night therein: as appeareth by other Scriptures, in which it is continually used to signifie lodging or tarrying for a night, viz. *Exod.*23,18.&34,25. *Deut.*16,4. where God forbids the Israelites, *to let the fat of their Sacrifice, or any part of the flesh of the Paschall lambe: lodge with them all night till the morning*, and 2 *Sam.*17,8. where Hushai saith to Absalom of his Father David, that *he was a man of warre, and would not lodge with the people.* And 2 *Sam.*19,8. where Joab saith to David, *there will not one abide with thee one night.* And *Psalm.* 30,5. Where it it is, said, that *weeping may lodge for a night, but joy commeth in the morning.* And so in all other Scriptures this word is used. And the learned Hebrewes who best know the propriety of the phrase: understand this place of Adam and of his falling on the day of his creation, and not continuing one night in the honourable state of innocency. The second testimonie is that speach of our Saviour, *Ioh.*8,44, where he saith that the devill was *a murtherer of a man and abode not in in the truth.* By the beginning is meant the first day of mans creation, and it is never absolutly used in any other sense but for the time of the first Creation. Now if the devill did lie & deceive and murther man by drawing him to sin from the first day, of mans being, it follows, that man did fall the sixt day, which was the day of his creation. The third prose is grounded on the words which passed between the woman and the serpent. The serpents speech implies that as yet they had not eaten of any tree, and that he set upon the woman immediatly after that God had given them commandment not to eat of the tree of knowledge; the words which he useth (*Yea, or is it even so,*) they are a forme of speech used by one that standing aloofe and over hearing what was forbidden, doth immediately step in and askes the party to whom the commandement was given if it were even so as hee conceived. And the womans answer *Gen.* 3.2. is in such a word as is of the future tence in Hebrew, and signifies not an act past or present, but a power and liberty to eate hereafter when they should have occasion, and the true translation of her words is: we may or will hereafter eate of the fruite of the tree of the garden. Also it is very likely that if they had eaten of the fruit of any tree of their own accord before the temptation, and fall, their

reaſon will, and appetite would have led them to the tree of life, which was neere at hand even in the mideſt of the garden cloſe by the forbidden tree, *Ver.9.* The very name thereof was amiable, and unto which the naturall deſire of man did of it ſelfe chiefly carry him, as Gods word doth intimate *Chap.3,22.* But that they had not yet reached forth their hands to take and eate of that tree, that ſpeech of God ſhews, *Chap.3,23.* where hee ſaith that he will caſt Adam out of the garden. *Leaſt he put forth his hand and take and eate of the tree of life* which was the ſtate of naturall life; Now this had been too late if they already before had eaten of it.

Fourthly, ſo ſoone as God had created the woman, and given her to the man, he gave them the bleſſing of fruitfulneſſe, and the deſire of procreation of children which is moſt naturall to man, & he did bid them increaſe and multiply, ſo we reade, *Chap.1,28,* & undoubtedly thhey would not have neglected the bleſſing of multiplying and increaſing mankind, but if they had continued in their integrity one night, the woman by companying with the man would have conceived a pure ſeed without ſinne, for there was no barrenneſſe of the wombe in innocency, that came in a ſuch curſe after the fall, chap.3,16.

Fiftly, the verity of God threatening, and the ſtrictneſſe of his juſtice required that in the ſame day wherein man ſinned, in the ſame ſhould the ſentence of death, be executed, the words of the law are very peremptory *ver.17. In the day that thou eatſt thou ſhalt ſurely die.* Which ſentence was fully and truly executed, though not on Adam himſelfe, yet on Chriſt the ſecond Adam mans ſurety. The firſt Adam all his poſterity are the ſame day made ſubject to death, wherein they act or pertake actually of his tranſgreſſion, & Chriſt the ſecond Adam who undertook to ſatisfie the Law for this ſinne and to ſuffer the puniſhment due to it, and all ſin which ſpring frō this root, did certainly die on the ſame day, & at the ſame houre of the day in which the firſt Adam tranſgreſſed, ſo *Irenæus* and divers of the anciens and other acute writers do hold, and they well obſerve, that on the ſixt day of the weeke on which day Adam was created and after the ninth houre of the day, that is in the afternoone, and toward the end of the day Chriſt ſuffered both a curſed bodily

bodily death on the Croſſe, and alſo the agonies and paines of the ſecond death, as he ſhewed by his crying out *My God, My God, why haſt thou forſaken me.* And by his word *Conſummatum eſt*, that is the fulneſſe and utmoſt extremity of torments is come, or now is the utmoſt extremity of my painfull ſuffering. And therefore it is very probable and cannot without ſcornefull wrangling be denied, that Adams fall was about the ſame time of the ſixt day, which doth make good the word of God, and ſhew the verity of his threatning law, and his admirable wiſedome and providence in thinking of mans redemption before he would ſuffer man to fall.

Sixtly if Adam had ſtood any while, even one day or night, or more untill he had eaten of the tree of life, which ſeemes to be a ſeale of the firſt Covenant of life by works of naturall righteouſnes, it is likely that he could not have falne, nor the divell ben ſuffered to tempt him, or if after the taſt of the ſweetneſſe of the tree of life, and the ſealing of the Covenant of life by his owne workes of obedience, he had fallen; ſurely his fall had been more deſperate, even totall and finall apoſtacy: for which God alloweth no Sacrifice to be offered, nor prayer to be made, & from which there is no recovery nor renewing by repentance. The divell being created with the Angels amongſt the ſupernaturall hoſt on the firſt day, and having ſeene the glory of God and taſted of the Heavenly joys, all the ſixt dayes of the creation untill man was created and all the frame of the world finiſhed, and Lordſhip given to man over all inferiour creatures, he then after this taſt, falling away, and not abiding in the truth, but leaving his firſt eſtate, did ſin more deſperatley & rebelliouſly againſt the light, and his ſinne is ſo hateſull to God, that hee will not accept of any ſatisfaction for it, neither could the Sonne of God undertake for him. But mans fall being at the firſt before he had taſted of the tree of life and the full ſweetneſſe and fruition of earthly felicity, and ſpringing not Originally from himſelfe, but from the divell who deceived him, therefore there is mercy with God for him, Gods giving of Chriſt, and Chriſts undertaking for man, is an argument that Adam did fall in the day of his creation before he had taſted of the tree of life, and that he was made, marde, formed and deformed in one day, as the Greek writers ſpeake.

Heb. 10. 26. *Ioh.* 5. 16 *Heb.* 6. 6.

Laſtly,

Lastly, it seems by divers others reasons very probable, that man did fall on the sixt day before he had eaten of the tree of life, which if hee had been left to himselfe, and if he had not beene prevented and seduced by the divell, he would no have done.

First because the Covenant of life by mans owne workes of obedience, being sealed by his eating of that tree which was the seale of that Covenant: as appeares by Gods speech, *Gen.* 3, 23. Man had been confirmed in that naturall life and estate wherein God created him, and the divell could have had no power either to seduce him or to prevaile by his temptations.

Secondly the things which Adam did after his creation and before his fall: could not be done orderly and distinctly in lesse then a good part of day. First God brought all living creatures before him, and he tooke notice of them, and gave to every kinde of creature fitt names, before the woman was made, as appeares *ver.* 20. Then God cast him into a deep sleep and tooke one of his ribs, and formed it into a woman and brought her to him. After that God gave them the blessing of fruitfulnesse, and said, bee fruitfull and multiply, he also gave them rule and dominion over all creatures, and appointed them all Trees bearing fruit, and Hearbes bearing seed for their meat, and set man to keep and dresse the Garden, & withall hee gave them the commandement to abstain from the tree of knowledge of good & evill, before they were tempted & drawn into sinne and transgression. Therefore their fall must needs be towards the end of the day, after the ninth houre, at the same time of the day in which Christ suffered death and gave up the Ghost: as the Gospell shews, *Matth.* 27, 46. and so the day and houre of mans first sin, was the day and houre of death for sinne, according to Gods threatning, ver. 17.

Thirdly after their fall & the sight of their nakednes, they sewed fig leaves together & made them Aprons, and by this time we may suppose that the sunne did set and the coole of the day approached, even the breathing wind which commonly blows, after the setting of the sun, & did blow in the night of the seventh day, at which time they heard Gods voice walking in the garden, which was terrible unto them, partly by reason of the darknes of the night, and partly through

through the conſcience of their ſinne, and the ſhame of nakedneſſe which ſin brought upon them, and hereupon they hid themſelves from Gods preſence among the trees of the garden, which ſhelter was too vain and fooliſh, no way able to hide them from Gods pure eyes. Therefore certainly they did ſin and fall towards the end of the ſixt day in which they were created. And juſtly might Adam have curſed the day of his creation, if Chriſt had not immediatly betimes on the ſeventh day been promiſed, and had not actually and openly undertaken to become the ſeed of the woman, and began to be an actuall Mediatour for mans redemption.

And thus I have by the help and light of Scriptures made it plain and manifeſt, that mans firſt ſinne and fall was on the ſixt day. And that the firſt inſtitution of the Sabbath being upon the ſeventh day, muſt needs be after mans fall, and not in the ſtate of innocency.

CHAP. 2.

NOw this proving and demonſtrating of the firſt point in my text, to weet the time of the firſt inſtitution of the Sabbath, doth lead us directly as it were by the hand unto the ſecond maine point, that is, the ground upon which the Sabbath was founded, and the true outward moving cauſe, and occaſion of the firſt inſtitution of it.

Firſt we may hence collect that the ground of the Sabbath is not any thing revealed or done on the ſix daies of the creation, & therefore there was no uſe of the Sabbath nor place for it in the ſtate of innocency, neither is it a cõmemoration of any thing then brought in being, but rather of Gods reſting from creation and ceaſing to proceed further in perfecting the world by way of creation.

Secondly, that the true ground muſt be ſought and found among the things which came to paſſe on the ſeventh day, and after the ſtate of innocency which ended at mans tranſgreſſion and fall, now this, we will ſeeke in the next words of the text.

The ground of the Sabbath.

And on the ſeventh day God ended his work which he had made, and on the ſeventh day God reſted from all his works which he had made, and

God blessed the seventh day.

In these words we may observe three distinct things concurring on the seventh day.

First Gods ending or perfecting of the whole worke or busines of the creation.

Secondly Gods resting from that worke and ceasing to proceed that way, and giving over to uphold the world & to repaire man & other creatures (which were brought under corruption & through his fall made subject to vanity) by the meer worke of creation.

Thirdly, Gods blessing the seventh day by revealing therein a great blessing, farre above all the good which hee shewed in the sixe dayes of the creation.

That these are the true grounds of the Sabbath, and that God because of these concurring and comming together on the seventh day, did sanctifie it, and made it an holy Sabbath, to be kept by man for an holy rest, the words following immediately do shew, where it is said, God did sanctifie the seventh day, because in it he rested from all his work of creation, and from dealing & doing that way. These three points, I will therefore prove and explaine out of the words of the text in their order.

First for Gods ending or perfecting of his workes which he had made, that is, expressed in the first words. (*God ended his workes which he hade made.*) the words in the Originall Hebrew text are these; *Vaiecal Elohim melachto asher gnassach*, which are diversly translated and expounded by the learned translaters and expositers of this text.

The vulgar Latine runnes thus: *Cumplevitque Deus opus suum quod fecerat.* That is, God finished his worke which he had made, or God made his work compleat on the seventh day, The Greeke Septuagints render the words thus, Συνετέλεσεν ὁ θεὸς ἐν τῇ ἡμέρᾳ τῇ ἑβδόμῃ τὰ ἔργα αὐτοῦ. That is, God perfected his worke on the sixt day.

The Caldee paraphraseth thus. *On the seventh day God delighted in his worke which he had made. Tremellius & Junius* and many other learned expositers do reade the word thus: That before the seventh day God had ended his worke, & had finished it on the seventh day that is, when the seventh day came he had ended the creation.

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The words thus diverſly tranſlated ſeemes to have ſeverall meaning and may be taken in divers and ſeverall ſences. The vulgar Latine which is all one with our Engliſh tranſlation ſeems, to make this the ſence of the words. *That on the ſeventh day God made an end of his worke*, which till then was not fully finiſhed, and that in memory and for joy of the finiſhing of his worke, and making it fully compleat on the ſeventh day, he ſanctifyed that day to bee his holy Sabbath.

The Caldee paraphraſe ſeemes to make the joy & delight which God took in viewing all the worke of creation on the ſeventh day, to be a ground and cauſe of Gods ſanctifying that day for his Sabbath.

Tremellius and the learned who agree with him, ſeeme to hold that God had before on the ſixt day ended all the works of the creation. And all being finiſhed, when the ſeventh day came, that was the only day of the week in which God had not work left to be finiſhed, nor any thing to make, and therefore he made this his holy day and day of reſt. This alſo ſeemes to be the meaning of the Greek Septuagints, who for this purpoſe have changed the Hebrew text, and inſtead of the ſeventh day, put in the ſixt day for the ending of the weeke, and the ſeventh day they make the day onely of Gods reſting.

Now of all theſe tranſlations taken in theſe vulgar ſences, there is not any one which can give full ſatisfaction, and remove all doubts & ſcrupules: Yea if we receive & grant them all, ſome difficulties will ſtill remaine; And therefore, for the removing of all doubts, & full manifeſtation of the truth, I will endeavour to ſearch and dive further into the words of the Originall Hebrew text, and to finde out a further ſence and meaning; by comparing them with other Scriptures which give more light unto them, and in ſo doing I will make uſe of theſe ſeverall tranſlations and ſences, to gather ſome light and ſtrenght from them, and from the difference which is among them, for the more full manifeſtation of the truth which I ſhall commend unto you:

Firſt, for the Hebrew word which is here tranſlated, *Ended*, *Perfected*, *Finiſhed*, it ſignifies in the firſt and moſt proper and full ſence, to bring a thing to the full end of it, ſo that now it hath all

which belongs to it in any kinde. Some times it is used in Scripture to signifie the beginning of a thing to the last end of it, either by consuming of it, and bringing it to an end of being and well being which it had before, *Iob 4,9. By the Breath of Gods Nostrills*, the wicked are said to be consumed, and *Isa.1,25.* or by ceasing to continue it if it be a transiet action or speech: as *Gen.17,22, God ended his speech or talke with Abraham*, that is: ceased to continue it, and *Exod.34,33. & 1 Sam.10,13. & 2 Sam.6,18. 1 King 7,40*, where mention is made of Moses his ceasing to speake, of Sauls making an end of propheeying, and David of offering sacrifice, and Hiram of his working. This sence is in no case to be admitted.

First because God consumed not the workes which he had made before, neither did God bring his working and making of creatures to an end by ceasing to continue it, for that was the sixt day when he had made the woman the last creature which he made, then he ceased from his working and brought it to an end.

Secondly because consuming and destroying of creatures, can be noe good ground of blessing and sanctifying the day and time in which it is done.

Sometimes this word is used to signifie the bringing of a thing to the full end of perfection, either by adding to the last & utmost thing which belongs to the nature, kind and being of it, so that now it wants no perfection which it ought to have in that kinde, thus the word is used, *2 Chro.7,11.* where it is said that *Salomon finished the House of the Lord, & Exod.40,33. Moses finished all the worke of the Tabernacle.* Or elle by adding to it more then naturally belongs to it: even some supernaturall and extraordinary perfection, thus the word is used, *Ezech.16,4.* where it is said that *God made Jerusalem perfect by his beauty*, which he put upon his people whom he placed to dwell therein: even David and other holy men whom he beautified with supernaturall & saving guifts and graces. In this last sence I conceive the word to bee especially here used. For it is most certain that God brought all things to the full end & naturall perfection on the sixt day when hee created man and woman, and gave them rule and dominion over all living creatures, & appointed all things which hee had made to serve for their use, and soe much

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the laſt words of the firſt chap. ſhew, where it is ſaid: *God ſaw every thing which he had made, & behold it was very good*, & this was before the end of the ſixt day. And therfore that giving of full naturall being and perfection cannot bee this which is here ſaid to bee on the ſeventh day. If we ſhould here underſtand that perfecting and finiſhing of the work; we muſt either with the 70 *Greek Tranſlatours* corrupt the text, and for the ſeventh put the ſixt day; or elſe with *Tremelius* and others, ſtraine the plaine words of the text, & make this the ſence of them; *In the ſeventh day* (that is before the ſeventh day) *God ended*, that is: God had ended his work & already finiſhed it before, to weet: on the ſixt day; which being granted, it will hereupon follow, either that this perfecting of God worke is no ground of the Sabbath at all, or elſe that the ſixt ſhould rather be the Sabbath, becauſe it was the day and time in which God brought the created worke to perfection.

But here in the originall text, the Hebrew words are *Beiom haſhebiegi*. *In the ſeventh day*, that is within the compaſſe of that day God perfected his worke which he had before made and created on the ſix dayes, and therefore I doe verily conceive and beleeve, and dare be bold to affirme for a certaine truth, that on the ſeventh day, God gave to that which he had before made very good and perfect, with naturall and mutable perfection, (& which the divell by mans fall had marred and defaced) now another and greater, even ſupernaturall perfection by promiſing Chriſt the bleeſſed ſeed of the woman for the reſtauration of the work defaced, and by Chriſt his undertaking not onely to redeeme us from all evills which entred in by mans ſin, and from that mutability of eſtate in which we were all created: but alſo to exalt us to a farre more excellent ſtate and condition, even to the ſtate of immutable grace here; and of eternall life and glory in the ſight and fruition of God in Heaven hereafter in the world to come.

That Adam did ſinne and fall on the ſixth day which we call Fryday, & in all likelihood toward the evening about the ſame houre in which Chriſt dyed in the Croſſe to redeeme us from that ſinne and all ſinnes which thereby entred into the world, I have proved before. That after mans fall and diſcovery of his nakedneſſe, and

sowing of figge leaves together for aprons, Gods voyce was heard walking in the garden in the coole of the day, that is, after the Sun was gone down & the seventh day begun, & that Adam hid himself, the words of the text affirme plainly in the 3. chapter. Also that after the conveening examining and arraigning of the man, & the woman, and cursing of the serpent, and also of the earth; & passing sentence of punishment on the persons of the man & woman, to weet: sorrows & labours in this life, and in the end thereof bodily death and returning to dust!, God for a comfortable remedy of all these evils, promised Christ to redeem man kinde from them all, and to purchase for them eternall life and glory, the history as it in the same 3. chapter, laid down shews most clearly, and I do verily beleeve that all reasonable men, especially the true Christians, will most freely confesse and willingly grant: That Christ in the day wherein he was first promised, and did actually undertake to redeeme the world, brought in a greater perfection unto the work of creation, or the thing created, then they had before given to them on the six daies in there creation, to weet: supernatural grace; and heavenly and spirituall gifts of holinesse, which exalt man to a state immutable and eternall.

Now seeing it is a truth most manifest, that in the seventh day (God the Father promising the blessed seed Christ to destroy the workes, and to breake the head and power of the Divell, the old Serpent; and the Son of God actually undertaking mans redemption, and beginning to meditate for man: And God the Holy-Ghost inspiring by the promise and through Christ grace and faith into both the man & the woman to beleeve, that out of her who was the instrument of death to man; should Christ spring, who is the life and light of men, and so she should become, *Chavah*, that is, the living one, or mother of all living) there was a supernaturall perfection brought into the world. And God brought his worke which hee made to a better estate, and shewed a further end of things created. Surely it should bee too much perversnesse in us, and too grosse resisting of our owne reason, guided by the text it selfe, If we should deny or refuse to beleeve, that this perfecting of Gods worke is here meant in this place, and is the true ground

of

of blessing the seventh day to be the Lords holy Sabbath.

And thus I hope I have fully discovered the true sence & meaning of the first words, & shewed how we are to understand this which is here said, to weet: *And on the seventh day God ended or perfected his works.*

I proceed to the next words, *And on the seventh day God rested from all his worke which he had made*, to which I adde the repetition of the same words with some addition in the latter end of the 3. vers. namely *that he rested from all the worke which he created*, even *from making any more*, so the words in the Hebrew do runne. Now for the word *rested*, it is in the originall *Shabath* of which the name of the Sabbath is derived, and it doth not signifie a resting of God for to refresh himselfe: as being weary, nor resting from all working absolutly and simply, but ceasing from making any more kindes of creatures: for God doth alwayes as a provident Lord & Father work in the continuall generation of particular creatures, & in multiplying, preserving, ordering, and disposing of them, as our Saviour shewes, *John* 5,17. Here therefore we are to understand, that on the first sixe daies the Lord shewed his good will and pleasure in making every thing very good and perfect, with naturall perfection. So in the seventh day he rested holy from making any new kinde of creature by way of former creation: And man being fallen, and having brought confusion into the world, and corruption and vanity upon the creatures, Christ is promised and actually undertakes and begins to enterceede for man, and to be his redeemer and Saviour, and by this meanes God may be said to rest divers wayes.

1. First whereas the rigour of justice required that man should die and perish in the same day wherein he sinned, and the creatures made for his use should together with him bee destroyed, and so should God have been busied in execution of justice & destroying his former work, and in making a new world of creatures; the eternall Word the Sonne of God vndertooke mans redemption, brings rest to God by that meanes from destroying the former and making a new or second worke of creation, which is truely called resting from all the worke which he had made.

Secondly

Secondly the naturall eſtate and beſt being and perfection which man and other creatures had by creation, ſhewing it ſelfe mutable by mans fall ſo appearing. If God ſhould have proceeded and gone on in the ſame manner of working as hee had done in the ſixt dayes of the creation, there ſhould have been no reſt nor end of his worke of making and remaking. But Chriſt undertooke the worke of redemption, & as an all ſufficient Saviour to perfect for ever them that are ſanctified by the communion of his ſpirit & ſpirituall & ſupernaturall grace, & to renue them after his heavenly Image of true & unchangeable holineſſe, doth this way bring reſt to God from the work or buſineſſe of creation, & ſets on foot a new & more admirable worke, in which God reſteth, and on which he taketh much delight, and by which his creatures are reconciled, and made pleaſing and acceptable to him.

Thirdly Chriſt who was promiſed to become the ſeed of the woman for mans redemption, being the eternal wiſedome and mighty Word of God, and able to beare up the pillars of the earth, when it and all the whole tents thereof were diſolved, and the firſt foundations thereof were out of courſe, as the *Pſalmiſt* ſpeakes, *Pſal.* 5, 3. & 82, 5. 8, God doth juſtly ſettle his reſt on him and commits to him the ruling, governing, and judging of the world, as hee is mediatour and the Sonne of man. So our Saviour himſelfe affirmes, *John* 5, 22. 27

Now that on the ſeventh day God did not barely reſt from his worke of creating and making creatures; but alſo that in and by Chriſt promiſed on the day, he found reſt and reſted the ſeverall wayes before named, the holy Scriptures and alſo common reaſon do plainly ſhew.

Firſt a bare reſting from creation and not working is not a matter of ſuch moment and benefit, that it ſhould be the ground of bleſſing and ſanctifying of one day in ſeven every weeke to the ſolemne memory of it. Holy dayes and Feaſts mentioned in the Scriptures have alwayes been appointed by God, and ſet apart for the commemoration of ſome great extraordinary workes, as delivering Iſrael out of Egypt, giving of the Law and ſuch like.

Secondly, that Gods reſting on the ſeventh day was more then this

this word *Shabath*, which is here uſed, and doth properly ſignifie in any other places of Scripture where it is uſed to ſet forth other ceaſing and reſting from worke, The holy Scriptures themſelves do fully ſhew. Alſo that God found reſt in Chriſt; even of refreſhing, and ſetled his delight in him the Redeemer, and in his worke of Redemption, and committed the world to be Ruled, Judged, Ordered and Diſpoſed by him as Mediatour, upon the ſeventh day and from that forward untill the eternall reſt of heaven comes in, and the kingdome bee delivered up to God his Father, that God may be all in all. As for example *Exod.* 20, 11. where God in giving of the law, and mentioning the ground of his ſanctifying of the ſeventh day, to weet: his reſting, doth uſe the Hebrew word *Ianach*, which ſignifies not a bare reſting from worke, but ſuch a reſt, as is full of ſweetneſſe and delight; and *Exod.* 31, 17. where it is ſaid, *that on the ſeventh day God reſted* and was refreſhed, that is; he did not only ceaſe from creating, and reſt from works of creation, but he found alſo great delight, that is in Chriſt undertaking to be the Saviour and Redeemer of the world, he found great pleaſure and delight in his kinde: ſuch as men in their kinde do finde in things which delight and refreſh their ſoule, ſo much the words imply. And the Scriptures of the Prophets & Apoſtles ſpeaking to the ſame purpoſe; juſtifie this ſence and meaning, where they tell us, that Chriſt the Mediatour is Gods righteous Servant, *in whom his ſoule delighteth. Iſa.* 42, 2. *Math.* 12, 18. And that in him God ſetles his reſt and his *well pleaſed*, *Math*, 2, 17. And makes his elect acceptable in his beloved, *Epheſ.* 1, 6.

Thirdly the keeping and obſerving of every ſeventh day for a holy Sabbath, which God requires of us, conſiſts not in bare reſting from ordinary works and labouring in wordly affaires, which concerne this life; but alſo in ſanctifying of the day by holy and religious exerciſes, which concerne the heavenly life, and in making it our delight to honour the Lord; as appeares both in theſe words of the law, *Exod.* 20, 8. *Deut.* 5, 22. And alſo in the Prophets *Iſa.* 56, 4. And 58, 13. Now ſuch as the obſervation is, ſuch muſt the ground thereof be on which it is founded. And therfore undoubtedly Gods reſting on the ſeventh day includes his reſting and delighting in Chriſt who was the promiſed redemption.

Thus much for the opening & expounding of the ſecond clauſe,

and the discovery of the rest of God by which he rested on the seventh day, which is the second Grounds of Gods blessing and sanctifying that day, and making it a holy Sabbath of rest.

The third ground remaines, and that is: Gods blessing of the seventh day, laid down in the next words. *And God blessed the seventh day, ver. 3.*

This blessing of the seventh day consists in two things.

The first is; Gods blessing of it, by giving and revealing to man on that day the greatest blessing which was made knowne to the sonnes of men during the time of the old Testament, while the Sabbath of that seventh day was to be in use & the law thereof inforce: that was, the giving of Christ by promise to bee Redeemer of the world; this belongs to the ground of the Sabbath.

The second is Gods blessing of the seventh day by setting it apart to be kept, and observed of men as a day most blessed in memory of that blessing, that is of the promise of Christ and his undertaking and beginning to mediate for mans kinde, this belongs to the sanctifying of the Sabbath which is the third maine thing observed in this text.

First, I will speake of blessing as it is a ground of institution, & after in the next place, I will handle it, as it is a part of the institution of the Sabbath, and concurre with sanctifying of it.

Blessing (as it belongs to the ground of the Sabbath and signifies Gods giving and revealing on the seventh day a blessing above the blessings of all the other six dayes by which that day became more honourable) must needs be Gods giving, either of some natural blessing tending to outward prosperity, and to naturall perfection and temporall felicity in this world; or of some gift & blessing supernaturall tending to heavenly happinesse and eternall blessednesse.

1. Gods blessing with naturall and temporall blessings is declared in the Scriptures to be two manner of wayes.

First, by giving all sorts of temporall blessings and naturall gifts in generall, thus God is said to blesse *Ismaell, Genes. 17, 20. and to blesse the Israelites in all their affaires and in all the works of their hands Deut. 14, 29.*

Secondly, by giving some speciall worldly blessing, successe; and prosperity either in respect of their Corne, Wine, Meate, & drinke, *Exod. 23, 25,* or in respect of their cattell, or the fruit of their body

or worldly goods, poſſeſſions, and the like, *Deut.*28,3.

2. Gods bleſſing with ſpirituall and ſupernaturall bleſſings and guifs is his making of men to grow and proſper in grace and in all heavenly bleſſings, as *Gen.*12,3.& 28,4. where it is ſaid that in the bleſſed ſeed of Abraham & Jacob that is in Chriſt. *All the nations & families of the earth ſhall be bleſſed*, and thus God is ſaid to bleſſe us *with all ſpirituall bleſſings in heavenly things in Chriſt*, *Epheſ*1,3.& of this bleſſing David ſpeakes, *Pſal.* 67,1. where he ſaith, *God be mercifull unto us and bleſſe us.*

3. God is ſaid to bleſſe in a full and perfect ſence with all bleſſings of proſperity and happineſſe, both temporall and ſpirituall, that is: by giving all ſaving graces needfull to ſalvation and good increaſe and growth in them; and all outward proſperity and all things thereunto requiſite, together with his favour and a ſanctified uſe of them, thus God promiſed to bleſſe *Abraham*, *Gen.*12,2. *and Iſaac*, *Gen.*26,3 *& Jacob*, *Gen.*28,3. *& Joſeph*, *Gen.* 49,25. *with bleſſings of heaven above and deep beneath. And his people and inheritance*, *Pſal.*28,9. Now the thing here to be inquired after & ſought out, is what bleſſing is meant in this place: where God is ſaid to *bleſſe the ſeventh day*. For it is moſt certain, that this bleſſing wherewith God bleſſed the ſeventh day, did not conſiſt onely in God giving of any naturall and temporall bleſſings to that day, or to man and others creatures on that day, or in annexing and tying any ſuch unto it. For God had before ceaſed and now reſted from all works of creation, that is both from creating any kinde of creature, & alſo from adding more naturall goodnes or perfection to any thing created. We never read that God made the ſeventh day bleſſed above the other ſixe, either in clearer light of the ſun, or in more faire and ſeaſonable weather, at any time, or in any age from the beginning, or that he bleſſed it with any ſuch bleſſing which belongs to nature, or to the naturall uſe of creatures.

Secondly, for ſpirituall and ſupernaturall bleſſings which tends to eternall life and bleſſednes in heaven, we never read of any proceeding from God, but only through the eternall Son incarnate & made man: even Chriſt the Mediatour. The Apoſtle affirmes that God bleſſeth us with all *ſpirituall bleſſings in heavenly things in Chriſt Epheſ.*1,3. And that *there is no other name under heaven given among men whereby we muſt be ſaved*, *Act.*4,12. If any man hath aſcended

and the discovery of the rest of God by which he rested on the seventh day, which is the second Grounds of Gods blessing and sanctifying that day, and making it a holy Sabbath of rest.

The third ground remaines, and that is: Gods blessing of the seventh day, laid down in the next words. *And God blessed the seventh day, ver. 3.*

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higher as S. Paul was rapt, *farre above the third heaven*, and hath there heard of ſpirituall bleſſings which God intended to beſtow, or did beſtow upon Adam in the creation before Chriſt was promiſed, or did openly undertake to be mans Mediatour; he goeth farre beyond my lyne and meaſure of faith, I dare not be wiſe above that which is written. It is enought for me to know and beleeve, that Chriſt is the only true way to heavenly and ſupernaturall happines, and that *he is the truth and the life, Joh. 14, 6. And that none can come to the Father but by him and that in his name the Father gives the ſpirit, verſ. 26. And through him ſheds the holy Ghoſt abundantly on all that are ſanctified and ſaved, Tit. 3, 6.* And that as *Chriſt onely makes way into the holy of holieſt. Heb. 10, 20. ſo in him is all fulneſſe, & from him all grace proceedeth by which God makes us accepted, Epheſ. 1, 6.* I know that God created all things, and man in his owne Image perfect in his kind, but *Yet mutable.* I confeſſe and beleeve that man by his perfect obedience performed to God in his owne perſon, according to the firſt covenant of workes, might have continued in that naturall life and earthly happineſſe wherein he was created. But that he had any ſupernaturall or ſpirituall power given before the promiſe of Chriſt, whereby he was fitted for heavenly happineſſe, or that any ſuch life and happineſſe was promiſed in the firſt covenant, or any grace tending thereunto, I cannot be perſwaded.

Firſt, becauſe the Scriptures are utterly ſilent in theſe points.

Secondly, becauſe it is againſt all reaſon to think, or conceive of God, who is the fountaine of all wiſedom & doth nothing in vaine. That if there had been a more neer way then Chriſt, more ready for him to reveale and communicate all his goodneſſe and glory to mankinde, even the way of mans owne perſonall obedience to the firſt covenant of workes; Surely God would never have ſuffered man to fall, nor have given his Son to diſcend from heaven and to humble himſelfe to ſuch baſe ignominious painfull and curſed ſufferings as he did, and all to bring man ſo farre about to the fruition of himſelfe in heavenly glory.

Thirdly, whatſoever hath or ſhall certainly come to paſſe concerning mans happineſſe or miſery, that God decreed foreſaw and purpoſed, and that onely he intended, and that from the beginning, even from all eternity; though God laid upon man no impoſſibility of ſtanding in innocency, nor any neceſſity of falling, but man was able

able to do Gods will according to the first Covenant, and if he had done it, he might and should have lived and enjoyed an earthly felicity: Yet certainly God foreknew what man would do when hee was tempted, and did willingly permit him to break the first covenant, intending to make a more sure Covenant in Christ, and to establish it with better promises, *Heb. 8, 6*, and that none of all mankinde should bee saved but onely they who are in Christ and under this Covenant. Now these things being thus: If the blessing wherewith God blessed the seventh day, be any spirituall blessing, it must needs be in, and under Christ promised: Yea it must needs be either the promise made to man on that day that Christ should bee his Redeemer, and Christ his undertaking openly to be mans surety and Mediatour, or else some speciall blessing, which comes by Christs mediation, as the guifts of the spirit, and spirituall grace given to man to beleeve in Christ, to rest on him, and in him, to seeke eternall rest, or Gods acceptation of Christ for mans surety, & God resting on Christs satisfaction and righteousnesse. In every deed, let others thinke what they please, for my part I can see no reason either in this text or any other text of Scripture to perswade me that this blessing was any, but the supernaturall and heavenly blessing, even Gods gracious favour, kindnesse and love then first shewed to man in Christ, by promising him to become the seed of the woman, accepting him for mans surety, & resting in his mediation, & all sufficient satisfaction, which blessing brings with it, and includes in it many, yea all natural blessings which are true blessings indeed, and end of eternall happinesse. For by Christ who then was first promised and revealed, man hath naturall life continued to him, and right and rule over the creatures restored, and given in an higher degree, and in a more excellent kind: He had power given to him in the state of innocency to rule over Cattell, and all living creatures, and to order and command them for his delight and pleasure. But in Christ hee hath power given to kill and sacrifice, and to eat them, and use them for his profit. In the creation God gave to man as his steward rule over all creatures and right in the; but in Christ he gave man the right of a sonne and heire, and made all creatures mans inheritance, which is a firme and unchangeable right, and now all the blessings temporall which the elect and faithfull have and possesse by faith in Christ and by a true right in him,